

Church—1923

The Divine Liturgy of the African Orthodox Church.

PRAYERS WHILE VESTING

Washing his hands the Priest says:—Cleanse my hands, O Lord from all stain, that pure in mind and body I may be worthy to serve Thee.

Putting on the Amice he says:—Place upon my head, O Lord, the helmet of salvation, to repel the assaults of the enemy.

Putting on the Alb, he says:—Purify me, O Lord, from all stain, and cleanse my heart, that, washed in the Blood of the Lamb, I may attain everlasting joy.

Putting on the Cincture, he says:—Gird me, O Lord, with the cincture of purity, and quench in me the fire of concupiscence, that the virtue of continence and chastity may abide in me.

Putting on the Maniple, he says:—Grant me, O Lord, to bear the light burden of grief and sorrow, that I may with gladness receive the reward of my labour.

Putting on the Stole, he says:—Restore to me, O God, the stole of immortality which I lost through the sin of my first parents, and although I approach unworthily to celebrate Thy Sacred Mystery, grant that I may attain everlasting felicity.

Putting on the Chasuble, he says:—O Lord, who hast said: "My yoke is easy and my burden is light," grant that I may so bear it, as to attain Thy grace.

The Dalmatic or Tunicle:—Clothe me, O Lord with the garment of salvation, and cover me with the robe of righteousness.

The Biretta:—O Lord who hast said, "Be thou faithful unto death, and I will give thee a crown of life," grant that I may so wear this as to merit thy eternal and everlasting crown.
Amen.

THE ASPERGES

Before High Mass, the Priest, in Cope and Biretta sprinkles the Altar, Sanctuary, himself, attendants, choir and congregation with Holy Water, while the following Antiphon and Psalm is sung:

Ant.---Thou shalt purge me, O Lord, with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Ps --Have mercy upon me, O Lord, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

Glory be to the Father and to the Son: an-
to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end.---Amen.

Ant. Thou shalt purge me, etc.

The Priest having returned to the foot of the Altar says:

V. O Lord show thy mercy upon us

R. And grant us Thy salvation

V. O Lord, hear our prayer.

R. And let our cry come unto Thee

V. The Lord be with you

R. And with Thy Spirit.

Let us pray.

Graciously hear us, O Lord, Holy Father, Almighty and Everlasting God; and vouchsafe to send thy holy angel from heaven to guard cherish, protect visit and defend all who are assembled in this Thy holy temple; through

Orthodox

Jesus Christ our Lord. Amen.

From Easter to Whit Sunday inclusive, instead of the foregoing Antiphon and Psalm, the following Anthem is sung, and Alleluias added to the Versicles.

I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and shall say Alleluia.

Ps. O give thanks unto the Lord, for He is gracious; and His mercy endureth for ever. Glory be to the Father, etc.

If there is to be a Procession the Priest bleeses the incense for the procession and says:

V. Let us proceed in peace.

R. In the Name of the Lord Amen.

The procession having returned to the Sanctuary, the Priest changes his Cope for the Chasuble. Standing at the foot of the Altar steps he says the Preparation

Church—1923

M.E.

Poor Sunday School Enrollment Alarms Leaders

(The Associated Negro Press)

Atlanta, Ga.—Something akin to alarming figures concerning the Negro Church was given out by Dr. I. Garland Penn, of Cincinnati, Ohio, corresponding secretary of the Board of Education for Negroes, of the Methodist Episcopal Church, at the commencement exercises of Gammon Theological Seminary held here last week.

A party of bishops and educators of the Methodist Episcopal Church were here, consisting of Bishops E. G. Richardson, Atlanta, Ga.; Wilbur P. Thirkfield, Mexico City, Mexico; Dr. William A. Heard, New York City, president emeritus of Allegheny College; Dean T. F. Holgate, Evanston, Ill., Northwestern University; Dean H. C. Minnich, Oxford, Ohio, Miami University; Dr. John L. Seaton, New York, N. Y., assistant secretary of Board of Education, and Drs. I. Garland Penn and P. J. Ma-veety, Cincinnati, Ohio, corresponding secretaries of Board of Education for Negroes.

The special occasion was the laying of the corner stone of the new administration building and chapel for Gammon. It will be remembered that the Board of Education for Negroes has been making large gifts to Meharry Medical College at Nashville, Tenn., in connection with the General Education Board, the Carnegie Corporation and the Meharry Alumni, until Meharry is having a new day in the medical work for the medical education of the Negro race. Now the Board of Education for Negroes and the trustees of Gammon Theological Seminary are turning their attention to the urgent necessity for trained ministers, and are enlarging the capacity of Gammon Theological Seminary for student attendance.

In collecting information on the church situation among the colored people, secretary Penn gives out the figures that while there are 4,800,000 Negro communicants in Negro churches of all denominations, there are but 2,250,000 Negro Sunday school pupils. In other words there are not half as many Negro Sunday school pupils as there are Negro members of churches. Dr. Penn stated, "This is alarming and shows that while the race is making headway in education, business and home life, as a traveler can

easily see, yet the same progress is not being registered in the church through its principal training agency, the Sunday school. Churches of all denominations with large membership and youthful constituency have but meager Sunday school enrollment and still meager attendance."

There are 37,000 Negro ministers of all kinds in the United States, and it is charged that too many of them take but little interest in seeking out the youth and prevailing upon them and their parents to have them attend Sunday schools.

Dr. Penn says that there are but 910 Negro students in 36 theological institutions and departments in the entire country, and that there is not the same effort being put forth to direct the Negro young man to the ministry, that is put forth in the home and public for other professions and vocations. If the Negro youth is seeking everything else and forsakes the fundamentals of progress, which are religion and morality, leadership needs to wake up and change the trend. Conferences and conventions of young men called to con-

"the religious situation and relation to the Christian stry, older boys' conferences onnection with Annual Con- nces, special efforts in colleges secondary schools, and pro- anda in the home were among recommendations to change religious attitude of the youth vard religious life and the min- ry in particular.

THE SECOND ANNUAL MEETING OF THE CONFERENCE OF CITY WORKERS

Under The Direction of The Bureau of Negro Work of The Board of Home Mis- sions And Church Extension.

Louisville, Ky., May 9-13, 1923.

As many as two hundred delegates, both lay and ministerial, will be in attendance at the second conference of city workers to be held in the Bishop R. E. Jones Methodist Temple, Louisville, Ky., May 9-13.

It will be remembered that the first "Conference of City Workers" was planned and assembled by Dr. W. A. C. Hughes, director of Negro work, with the Board of Home Mis- sions and Church Extension.

The purpose of the meeting was to study the task of the City Church, North and South, and evolve a program which would challenge the Church to more definitely relate itself to its membership and community in a social, and economic as well as a spir- itual ministry. Representative men and women of the Methodist Church, from nearly every part of this country and especially from the cities where our denomination has in any large way, the responsibility of lead- ership, assembled in Atlanta, Ga., as the guests of the Atlanta City Mission Society and the Central Avenue M. E. Church, and for four days worked in a real students con- ference facing squarely the need of an awak- ened Church and a well thought out pro- gram of Community Service in our great urban centers.

Leaders of the race who for years have felt that the city Church should move out of its "four walls" and find its neighborhood and relate itself to folk in an every-day

service, pronounced the Atlanta Conference the beginning of the working out of the most constructive program of service the Negro Church has yet conceived. It was the un- animous judgment of those in attendance that the Board of Home Missions and Church Extension should support an annual meet- ing of this character. In response to this request and a very generally expressed need of more meetings of this kind, the Bureau of Negro work is busy working out the pro- gram for the Louisville Conference.

Rev. I. Garland Penn, Jr., who has charge of all local arrangements, has lined up the city of Louisville in great shape. The re- modelling of the Bishop R. E. Jones Meth- odist Temple is being rushed to completion, which if done, will provide one of the most complete community Churches in Methodism as the place of meeting.

The Mayor of Louisville has expressed himself as being anxious for this gathering of churchmen for he would have it go to the world that the most constructive Negro church program was formulated in Louis- ville. Negro bank presidents and business men generally have pledged their support and the local church officers and members are contributing their very best to make this meeting wonderful in every way.

The entire program, which is being built around experts in church and social work, will be printed in the Southwestern Christian Advocate.

NEGROES OF METHODIST EPISCOPAL CHURCH DENY AND DENOUNCE MISLEADING AND FALSE NEWSPAPER REPORTS

Resolutions passed by Conference of City Workers, Composed of Methodist Negro Leaders From Every Section of the United States

Four Western Laymen and Christian Workers, representing the Negro membership of the Methodist Episcopal Church, in session at Jackson Street Methodist Episcopal Church, Louisville, Ky., May 9th to 13th, takes notice of the statements widely published in the Negro press of the country that the Negro members of the Methodist Episcopal Church are being asked to sever their relations to their church and set up an independent Negro Methodist Episcopal Church, or join some other already established Negro Methodist Episcopal Church.

The following statement is taken from one of these Negro papers:

"Efforts to secure the consent of the colored leaders of the Methodist Episcopal Church to withdraw and form a separate church, was made at a recent meeting held in the M. E. Publishing House in Cincinnati, Ohio.

"Failing in this, it is said effort will be made to have them unite with the Colored Methodist Episcopal Church, which is the Colored branch formerly affiliated with the Methodist Episcopal Church, South.

"Representatives of the M. E. Church, North, and the M. E. Church, South, met at Cincinnati, to discuss unification, which has been ardently sought for some time.

"They brought with them to Cincinnati, Colored leaders of the C. M. E. Church and these held separate meetings away from the Publishing House with the Colored leaders of the M. E. Church, North."

A more flagrant misrepresentation and misstatement of facts could not have been made. The facts are as follows:

The joint commission of the Methodist Episcopal Church, South, met in Cincinnati, January 17-19, 1923. Only one Negro sat in that body, namely, Dr. I. Garland Penn, a member of the Commission of the Methodist Episcopal Church. There is another Negro member of the Commission, Mr. E. W. Kinchen, formerly of Shreveport, La., now residing in Chicago, but he was not present.

Second, nothing concerning the Negro was discussed in the Joint Commission. On the contrary, it was generally accepted and freely stated in private among the members of the Commission that the Negro question was regarded as settled, and that in the case of any unification, the Negro members of the Methodist Episcopal Church would be a part of the union, with powers and prerogatives in the united church and the General Conference of said church, the same as all members. It was conceded that the Negro members of the M. E. Church would have proportionate representation in the General Conference with all other members. Nothing was said as to separation.

Third, Bishop W. F. Anderson, Resident Bishop of Cincinnati, Ohio, of the Methodist Episcopal Church, a member of the Commission, recently addressed the Cincinnati Methodist Preachers' Meeting, composed most largely of the white ministers of the M. E. Church in and about Cincinnati, with a few of the Negro ministers' filling M. E. pulpits in Cincinnati.

The Bishop in his address, as well as in a telegram to the Baltimore Afro-American, suggested the wisdom of a union of all Methodism of every race in the United States with two racial jurisdictions. This was his personal view and in no sense an action of the Commission of the M. E. Church, or of the joint commission of the M. E. Church and the M. E. Church, South.

It should be noticed that the views of Bishop Anderson as to a union of all Methodisms with racial jurisdictions is an entirely different proposition, from the published statements that the Negroes of the Methodist Episcopal Church are asked to separate from that church as suggested in captions to articles such as "COLORED ARE URGED TO FORM SEPARATE METHODIST EPISCOPAL DENOMINATION," published in the Baltimore Afro-American; and "SEPARATION OF COLORED WING OF METHODISM STIRS MEMBERS," published in the Pittsburgh American.

Fourth, there has been no meeting in Cincinnati between Negro leaders of the Colored Methodist Episcopal Church and the Methodist Episcopal Church concerning any unification of these members. To say that the joint commission brought leaders of the Colored Methodist Episcopal Church to Cincinnati for a conference with leaders of Methodist Episcopal Church is a willful mis-statement and misrepresentation, and responsibility for the same is to be accounted for only in the imagination of the writer of the article.

Many of our most prominent pastors, laymen and social workers, now in session in our City Workers Conference, wish it understood that there are but three ways of getting rid of members in the Methodist Episcopal Church; namely: voluntary withdrawal, trial for cause and dismissal from the church or death.

The election of Bishops Jones and Clair, members of our race, to the Bishopric in the Methodist Episcopal Church at the General Conference at Des Moines in 1920, was in our judgment the greatest recognition ever given to the Negro race in our history.

As members of the Methodist Episcopal Church, we have never been so contented and happy as we are now. We have raised in the last three years \$1,500,000 for the benevolent enterprises, independent of church building programs, leet settlements upon churches and parsonages, pastors' salaries and current expenses. We are doing big business and regret that there are those who seek by misrepresentation to, in any way, disturb the mind of our people.

As leaders and members of the Methodist Episcopal Church, let it be understood that we will be heard from whenever our peace, prosperity and happiness is disturbed by misrepresentation from the church without or by legislation within.

Committee: L. H. King, New Orleans, La.; J. C. McMorries, Atlanta, Ga.; I. Garland Penn, Cincinnati, Ohio; E. S. Williams, Baltimore, Md.; Elsie Mountain, Baltimore, Md.

Church - 1923.

METHODIST CHURCH NORTH AND SOUTH TO UNITE PLANS DECIDED UPON; NEGRO MEMBERS TO HOLD PRESENT RELATION

I. GARLAND PENN MAKES FULL
STATEMENT AS A MEMBER OF
THE COMMISSION AND ADVISES
THAT THE MOVE IS THE BEST
POSSIBLE

Birmingham, Ala.
(By the Associated Negro Press.)

Cleveland, Ohio, Aug. 9.—Church circles have been keenly interested in the Joint Commission on Unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, South, which has been in session recently at the Hotel Winton in this city.

This merger is of significance to the Negro race, because there are 369,162 Negroes organically a part of the M. E. Church, while the Colored Methodist Episcopal Church in America, although independent, is affected because it is being helped by the Methodist Episcopal Church, South, in its educational and home-mission work.

A plan has been worked out and is now to be presented first to the General Conference of the M. E. Church meeting in Springfield, Mass., next May, 1924, and then to the General Conference of the M. E. Church, South, in 1926. These negotiations have been in progress for seven years. The Negro has always had representation on the Joint Commission by reason of his membership on the Commission of the M. E. Church where his interests are most largely involved.

Bishop Robert E. Jones, New Orleans, La., and Dr. I. Garland Penn, Sr., Cincinnati, Ohio, were the Colored members of the Commission in 1916-20. For the quadrennium 1920-24, Dr. I. Garland Penn and Mr. P. W. Kinchen, formerly of Shreveport, La., are the two Negro members. At the Joint Commission in session here Mr. P. W. Kinchen resigned, having moved from Shreveport to Chicago. This left Dr. Penn, the only Negro in the session just closed. Another Colored member will be selected to fill the vacancy on the Commission.

Dr. I. Garland Penn was seen and asked to give a statement concerning the relation of the Negro to the proposed plan. His statement is as follows:

lows:

"The proposed plan preserves in the United Church all the rights and privileges the Negro members have ever enjoyed in the M. E. Church.

"The 369,162 Negro members are Jurisdictions, viz., First and Second. The First will comprise all the Churches, Annual Conferences, Mission Conferences and Missions now in the Methodist Episcopal Church. The Second Jurisdiction will comprise all such in the Methodist Episcopal Church, South.

"The 369,162 Negro members are thus bona fide members with all others in the United Church.

"The General Conference will be made up of the delegates to the Jurisdictional Conferences, and the delegates to the Jurisdictional Conferences will come from the Conferences. There are twenty Negro Annual Conferences which will have representation, as all others, on exactly the same basis and in the same proportion, in the Jurisdictional Conference number One, and the same Negro delegates will be in the General Conference made up of both Jurisdictional Conferences.

"Moreover," said Dr. Penn, "the plan adopted here last week transmittal to the churches provides in Article VI that 'the Bishops of the two churches as at present constituted shall be Bishops of the United Church without further action.' This means that Bishop Robert E. Jones and Matthew W. Clair will be Bishops of the United Church, and in that respect for privileges and opportunity to serve the entire Negro race they will not be surpassed by any Negroes in public life today.

"Just think what it may mean to have two Negroes members of the Board of Bishops of the United M. E. Church and M. E. Church, South, to interpret to the white North and South the needs, aspirations and feelings of all Negroes. We think not of the honor, so much as the transcending opportunity these men will have to serve black and white alike in such an interracial brotherhood. Unification on the plan proposed, it should be seen, does not take from the Negro one jot or tittle of what he has hitherto enjoyed in the M. E. Church, but

enlarges is opportunity manifold and increases the responsibility in the

wise and fullest use of the open door. If the migration of the Negro continues, the question of his evangelization and uplift, often misnamed "the Negro problem," will be national.

"Recently there was a joint meeting of the Bishops of the M. E. Church, South, and the Negro Bishops of the Colored M. E. Church. At this conference the well-being of the Negro race was under discussion, and information was sought of these Negro Bishops as to how the M. E. Church, South, could help them more successfully to do a work of education and evangelization of their people. The South, then, as well as the North, is ready for this mutual and inter-racial help interpreted to them by Negro leaders.

"With his merger perfected, as proposed, we shall have in the United Methodist Episcopal and Methodist Episcopal Church, South, 54 active Bishops, 28,971 Ministers, 20,987 lay ministers, 6,831,552 church members. Of this great body there will be two Bishops who are Negroes, 2,044 Negro ministers, 3,465 Negro lay preachers, 369,162 Negro members, organically a part of the United Church. All others will be White or of other races. Besides the Negroes referred to, there will be the independent Negro body known as the Colored M. E. Church in America, to whom help will go in the future, as in the past, through Jurisdictional Conference Number Two which covers the new M. E. Church, South. The opportunity, in particular, of these Negro Bishops, ministers and members who are organically a part of the body, as well as, in a general way, of those who are independent, to influence favorable opinion for the Negro race in general, sympathy and help for the Negro, which the presence of those who are organically a part of the body will engender in church bodies from the General Conference to the smallest body, the help in education and evangelization brought to the Negro race through them, can not be estimated."

Dr. Penn said that the vote of 20 Christian white men of the M. E. Church, South, along with the 18 of the M. E. Church, making possible such new life for the Negro, can not be a surprise when it is remembered that most of the forward movements in help of the Negro by the South, are now sponsored by the M. E. Church, South. The finest and largest single unit of social service work now being done in any community center in the

South for the Negro is at Nashville, Tenn., in what is called Bethel Center, a fifty thousand dollar project erected and operated by the M. E. Church, South.

Moreover, it should be noted that Dr. W. W. Alexander, who is the General Secretary of the International Movement in the South, is a minister of the M. E. Church, South; while Mrs. Luke Johnson, who is doing unprecedented work in the interest of a square deal for Negro men and women, is a highly esteemed mission worker of the same church.

The opportunity for influencing the future life of the South as well as the North, in the interest of the Negro, is to be seen in the fact that there will be in the United Church 53,062 Sunday Schools, 463,338 officers and teachers, 6,544,753 Sunday School scholars, 46,825 churches, of which there will be of the Negro race only 3,601 Sunday Schools, 25,792 officers and teachers, 227,808, Sunday School scholars and 3,521 churches.

The field thus opening by this merger, for present-day cooperation and future understanding of the races, has no parallel in our history, and in this the leading of Providence ought to be seen.

METHODIST

DENOUNCE

KU KLUX

Tribune 8-23-23
Statement Issued From
Headquarters

Birmingham, Ala.
Birmingham, Ala., Aug. 22 (Associated Negro Press)—The commission on temperance and social service of the Methodist Episcopal Church South "did not act hastily and unwisely and wasn't incorrect in its charges that Tuskegee Institute was menaced by threats of organized interference" in adopting a statement concerning the Tuskegee situation as a result of opposition of white citizens there to Negro personnel in the new government hospital for Negroes, Bishop James Canon, Jr., chairman of the church committee, said in a letter to Dr. L. A. Johnson, chairman of the Tuskegee committee made public here.

The letter written from Bishop Canon's headquarters at Washington, says that the statement in question was adopted when it was learned

through newspaper reports and private sources of undoubted reliability that the interests of the Tuskegee Institute were "seriously menaced by threats of organized interference."

Bishop Cannon then explains that, as chairman of the temperance and social service commission, he received a letter from Dr. Johnson charging that the statement menaced by threats of organized interference is unfounded, and untrue, and furthermore that unwisely and with misguided knowledge the Methodist body "has acted hastily without knowing the true situation."

"The uncontradicted press report states that sixty seven automobiles filled with hooded and veiled men were driven along the road between the professors' houses and the building of Tuskegee Institute," Bishop Cannon says, "and the Tuskegee committee may not consider that a threat of organized interference with the Tuskegee Institute, but until the Tuskegee committee can give some adequate legislation for this organized parade around the grounds of the institute, it must generally be regarded as a veiled threat."

Bishop Cannon then goes on to say that such action is calculated to destroy Tuskegee Institute's record of years of successful co-operation between the white and colored races and "effect most seriously the opinion of the whole civilized world as to the spirit and intentions of the southern people toward the colored people in our midst."

"Before the commission gave any statement to the press, it had reliable first-hand reports of the Tuskegee situation," the letter continued, "not only from the secular press, but from southern-born, southern-sympathizing citizens of Virginia, Georgia, and Alabama, all of the highest characteristic

and intelligence. Whatever may be the final outcome of the discussion concerning the hospital at Tuskegee, concerning which our commission made no statement, whatever, I am satisfied that I represent the sentiment of the great bulk of our southern people in expressing a most favorable hope that whatever adjustment is made of the hospital matter nothing will be permitted to minimize the splendid work which is being done by the Tuskegee Institute, in accordance with the plans agreed upon by Booker T. Washington and his white friends in the state of Alabama."

Dr. I. G. Penn on Unification of the M. E. Church.

Shelton
Cleveland, Ohio, Aug. 10.—(By the Associated Negro Press).—Church circles have been keenly interested in the Joint Commission of Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, which has been in session recently at the Hotel Winton in this city.

This merger is of significance to the Negro race, because there are 369,162 Negroes organically a part of the M. E. Church, while the Colored Methodist Episcopal Church in America, although independent, is affected because it is being helped by the Methodist Episcopal Church, South, in its educational and home mission work.

A plan has been worked out and is now to be presented first to the General Conference of the M. E. Church meeting in Springfield, Mass., next May, 1924, and then to the General Conference of the M. E. Church, South, in 1926. These negotiations have been in progress for seven years. The Negro has always had representation on the Joint Commission by reason of his membership on the Commission of the M. E. Church where his interests are most largely involved. *8-11-23*

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them by Negro leaders.

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Church-1923.

M.E.

PLAN UNIFICATION OF METHODIST CHURCH NORTH AND SOUTH.

The Dallas Express 8-11-23
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Bishop Robert E. Jones, New Orleans, La., and Dr. I. Garland Penn, Sr., Cincinnati, Ohio, were the Colored members of the Commission in 1916-20. For the quadrennium 1920-24 Dr. I. Garland Penn and Mr. P. W. Kinchen, formerly of Shreveport, La., are the two Negro members. At the Joint Commission in session here Mr. P. W. Kinchen resigned, having moved from Shreveport to Chicago. This left Dr. Penn, the only Negro in the session just closed. Another Colored member will be selected to fill the vacancy on the Commission.

Dr. I. Garland Penn was seen by a representative of the Associated Negro Press and asked to give a statement concerning the relation of the Negro to the proposed plan. His statement is as follows:

"The proposed plan preserves in the United Church all the rights and privileges the Negro members have ever enjoyed in the M. E. Church.

"The United Church will have two Jurisdictions, viz., First and Second. The First will comprise all the Churches, Annual Conferences, Mission Conferences and Missions now in the Methodist Episcopal Church. The Second Jurisdiction will comprise all such in the Methodist Episcopal

Church, South."

"The 369,162 Negro members are thus bona fide members with all others in the United Church.

"The General Conference will be made up of the delegates to the Jurisdictional Conferences, and the delegates to the Jurisdictional Conferences will come from the Annual Conferences. There are twenty Negro Annual Conferences which will have representation, as all others, on exactly the same basis and in the same proportion, in the Jurisdictional Conference number One, and the same Negro delegates will be in the General Conference made up of both Jurisdictional Conferences.

"Moreover," said Dr. Penn, "the plan adopted here last week for transmittal to the churches provides in Article VI that 'the Bishops of the two churches as at present constituted shall be Bishops of the United

Church without further action." This means that Bishops Robert E. Jones and Matthew W. Clair will be Bishops of the United Church and in that respect for privileges and opportunity to serve the entire Negro they will not be surpassed by any Negroes in public life today.

"Just think what it may mean to have two Negroes of the Board of Bishops of the United M. E. Church, South to interpret to the white North and South the needs, aspirations and feelings of all Negroes. We think not of the honor, so much as the transcending opportunity these men will have to serve black and white alike in such an inter-racial brotherhood. Unification on the plan proposed, it should be seen, does not take from the Negro one jot or tittle of what he has hitherto enjoyed in the M. E. Church, but enlarges his opportunity manifold and increases the responsibility in the wise and fullest use of the open door. If the migration of the Negro continues, the question of his evangelization and uplift, often misnamed "the Negro problem," will be national.

"Recently there was a joint meeting of the Bishops of the M. E. Church, South. At this conference the well-being of the Negro race was under discussion, and information was sought of these Negro Bishops as to how the M. E. Church, South, should help them more successfully to do a work of education and evangelization of their people. The South, then, as well as the North, is ready for this mutual and inter-racial help

interpreted to them by Negro leaders.

"With this merger perfected, as proposed, we shall have in the United Methodist Episcopal Church, 54 active Bishops, 28,971 Ministers, 20,987 lay ministers, 6,831,552 church members. Of this great body there will be two Bishops who are Negroes, 2044 Negro ministers, 3,465 Negro lay preachers, 369,162 Negro members, originally a part of the United Church. All others will be White or of other races. Besides the Negroes referred to, there will be the independent Negro body known as the Colored M. E. Church in America, to whom help will go in the future, as Conference number Two, which covers in the past, through Jurisdictional Conferences the now M. E. Church, South. The opportunity, in particular, of these Negro Bishops, ministers and members who are organically a part of the body, as well as, in a general way, of those who are independent, to influence favorable opinion for the Negro race in general sympathy and help for the Negro which the presence of those who are organically a part of the body will engender in church bodies from the General Conference to the smallest body the help in education and evangelization brought to the Negro race through them can not be estimated."

Dr. Penn said that the vote of 20 Christian white men of the M. E. Church South along with the 18 of the M. E. Church making possible such new life for the Negro can not be a surprise when it is remembered that most of the forward movements in help of the Negro by the South, are now sponsored by the M. E. Church, South. The largest and finest single unit of social service work now being done in any community center in the South for the Negro is at Nashville, Tenn., in what is called Bethlehem Center, a fifty-thousand-dollar project erected and operated by the M. E. Church, South.

Moreover, it should be noted that Dr. W. W. Alexander, who is the General Secretary of the Inter-racial Movement in the South, is a minister of the M. E. Church, South; while Mrs. Luke Johnson, who is doing unprecedented work in the interest of a square deal for Negro men and women, is a highly esteemed mission worker of the same Church.

The opportunity for influencing the future life of the South as well as the North, in the interest of the Negro, is to be seen in the fact that there will be in the United Church 53,062 Sunday schools, 463,338 officers and teachers, 6,544,753 Sunday School scholars, 46,825 churches, of which there will be of the Negro race only 3,601 Sunday schools, 25,792 officers and teachers, 227,878 Sunday school scholars, 3,521 churches.

The field thus opening by this merger, for present-day co-operation and

future understanding of the races has no parallel in our history, and in this the leading of Providence ought to be seen.

PLANS NOW READY FOR THE UNION OF METHODISTS

The St. Louis
Aug. 8-10-23
If Carried Out, Two Bishops, 2044 Ministers, 3465 Lay Ministers And 369,162 Members Of Race Will Be A Part Of United Church On Equal Standing

Associated Negro Press.

CLEVELAND, Ohio, Aug. 8.—Church circles have been keenly interested in the Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, which has been in session recently at the Hotel Winton in this city.

This merger is of significance to the Negro race, because there are 369,162 Negroes organically a part of the M. E. Church, while the Colored Methodist Episcopal Church in America, although independent, is affected because it is being helped by the Methodist Episcopal Church, South, in its educational and home-mission work.

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"The 369,162 Negro members are thus bona fide members with all others in the United Church.

Recently there was a joint meeting of the Bishops of the M. E. Church, South, and the Negro Bishops of the Colored M. E. Church. At this conference the wellbeing of the Negro race under discussion, and information was sought of these Negro Bishops as to how the M. E. Church, South, could help them more successfully to do a work of education and evangelization of their people. The South, then, as well as the North, is ready for this mutual and inter-racial help interpreted to them by Negro leaders.

"With this merger perfected as proposed, we shall have in the United Methodist Episcopal and Methodist Episcopal Church, South, 54 active Bishops, 28,971 Ministers, 20,987 lay ministers, 6,831,552 church members. Of this great body there will be two Bishops who are Negroes, 2044 Negro ministers, 3,465 Negro lay preachers, 369,162 Negro members, organically a part of the United Church. All others will be White or of other races. Besides the Negroes referred to, there will be the independent Negro body known as the Colored M. E. Church in America, to whom will go in the future, as in the past, through Jurisdictional Conference number Two, which covers the new M. E. Church, South. The opportunity, in particular, of these Negro Bishops, ministers and members who are organically a part of the body as well as, in a general way, of those who are independent to influence favorable opinion for the Negro race in general sympathy and help for the Negro, which the presence of

those who are organically a part of the body will engender in church bodies from the General Conference to the smallest body, the help in education and evangelization brought to the Negro race through them, can not be estimated.

WILL OUR GENERAL METHODIST BODIES PLAN TO MEET THE DEMANDS OF THE PEOPLE?

The Methodist Church in America is the largest Christian organization. It is equal in wealth to the larger Christian institutions and superior to many. Its membership is larger than any other single group of Christian workers. A division of this body will meet in general assembly early in the month of May. These gatherings will be known as the general conferences of the Methodist Church. The two to meet next year are the African Methodist Episcopal Zion Church and the African Methodist Episcopal Church. These bodies will be called upon, most likely, to declare themselves on certain issues and to satisfy a longing for greater liberties and further consideration of the laymen of the church. For years these two institutions have traveled along as purely Negro organizations and the laymen or parishers have followed to encourage Negro leadership and Negro ascendancy. Many advantages have been proved, much success attained, all have been attended with disadvantages and less consideration than is offered in other Methodist bodies.

The reasoning is not so much on the point as to whether these bodies will enfranchise their members, but will the members remain in the ranks disfranchised while similar institutions headed by white leadership give and guarantee equal representation. For the love of his church the layman has continued to trust the leadership for the change that he might become equal at least as a legislator who aids in the arranging of the tax if not equal in an official capacity in dispensing the funds and interest of the institution. Whether the leaders have been able to see it or not, they hobble themselves and stagger the cause when an equality of justice is denied the constituency.

We say much about social, civil and commercial politics. We abuse from pulpit and press those who deny us the right of the ballot and equal justice in the sight of the law, but in some of our religious bodies we are more drastic and autocratic than any southern state of the union. We have never liberated the slaves in this regard and we still hold them in bondage with no earthly right to protect their interests save through the humble minister who, himself, is handicapped and void of a full exercise of manly independence. Whatever alternative or excuse may be offered no institution existing in a liberty-loving country, with the atmosphere of independence everywhere apparent can travel continuously and successfully until that institution gives to its taxpayers every liberty and protection.

There are those who will not agree to this position, but many will agree and we predict that the progress of other institutions is largely because of their progressive plans and the reactionary plans of other organizations. The question arises in a discussion of this kind, can a gospel minister condemn the practice from his pulpit of worldly institutions that fail to give citizens equal rights and a chance to become all that the government guarantees when his own church is denying that liberty within its circles and if the laymen of the church are not sufficient in character and intelligence to legislate for its property and religion are they fit to legislate for the property and civil rights of the nation? And if the Colored Methodist Episcopal Church, and the Methodist Episcopal Church recognize the character and intelligence of their laymen to the point of equal suffrage in the general assembly, have the African Methodist Episcopal Zion Church and the African Methodist Episcopal Church a membership unworthy of this consideration? If so, from what point of reason is such a conclusion reached? As innocent as the practice may seem to be, it is well for our organizations to hear the voice and heed the cry of this waiting multitude who have expressed faith in the leadership and love for the cause they represent.

White Preacher Objects To Name Of Colored Church

Big Christian "Does Not Make Engagements With Negroes"

When the members of Jackson Street M. E. Church moved to the grand and newly outfitted edifice at Sixth and Walnut streets they were persuaded by their pastor, Dr. I. Garland Penn, Jr., to name the new church the R. E. Jones Temple, Dr. Penn having been at the General Conference that made the first NEGRO Bishop R. E. Jones.

Everybody — members and non-members alike — thought the name very appropriate and due recognition of the first Colored bishop to be elected in the M. E. Church.

Not so. Dr. Humphrey, white, pastor of Broadway Methodist Temple, Sixth and Broadway, when he heard of the R. E. Jones Temple, the good Doctor was exceedingly wroth. He called Dr. Penn and demanded to know why he called his church R. E. Jones Methodist Temple, thereby conflicting with Broadway Methodist Temple, WHITE. Dr. Penn being completely surprised and not knowing what the irate Dr. Humphrey was talking about quietly suggested that the gentleman should not have called him over the phone so unceremoniously, but should have made an engagement to talk the matter over.

In reply the good, Christian Doctor of Divinity Humphrey replied: "I do not make engagements with Negroes." Thus endeth the first lesson. Colored folks often wonder what kind of Christianity their white neighbors have that they can be so full of race prejudice and hate all the week and be so pious on Sunday. Here is the answer. If Dr. Humphrey is a type of the white Christian leader, then a blind man can see how white laymen are such hypocrites.

Church—1923 METHODIST BISHOPS COUNCIL

COLUMBIA, S. C., PLACE OF
NEXT MEETING FOR 1923

CITIZENS OF PALMETTO STATE
MAKING EXTRA PREPARA-
TIONS FOR CONFERENCE REP-
RESENTATIVES

1-19-23
Nashville Globe
Columbia, S. C. (Special)—The
Bishops of the African Methodist
Episcopal Church are to meet here
on February 15th in the regular mid-
winter Bishops Council. It is esti-
mated here that the largest attend-
ance on such a meeting in the history
of the church will result therefrom.
Connectional workers, general offi-
cers, editors as well as the Bishops
and a few high-up laymen will make
up the personnel of the gathering.

It is understood here that the local
committees are preparing a souvenir
program for the meeting, while the
publicity committee, headed by Rev.
Lee A. Logan as chairman, is leav-
ing no stone unturned to make the
fact known that Columbia will be
best for the occasion. Already res-
ervations are being made in the var-
ious homes throughout this, the best
town city in the Palmetto state.

In addition to the connectional
workers, it is understood that a
number of fraternal messengers from
other denominations will be here,
and especially from the other body
of Methodists, because the question
is again to come up about the amal-
gamation or federation of all grades
of Methodists.

THE AGE AND RECORDER ON NEGRO BISHOPS.

The New York Age, under the caption,
"Choosing of Bishops," quotes the Chris-
tian Recorder as saying: "It has been un-
fortunate that in the past twenty years, the
Negro bishopric has not put forward any
great race or church movement." The Age
proceeds to say that "The virulent editor
of the Christian Recorder voiced the grow-
ing dissatisfaction with the failure of the
Church to meet the emergencies of the
times."

What emergencies does The Age refer to
and what is the meaning of the term great
movement in the vocabulary of the Recor-
der? If the Negro bishopric has not put for-
ward any great movement in the last
twenty years, has it ever done so?

It will be noted that there is quite a dif-
ference in the terms Negro bishopric and
the church. The bishopric refers to episco-
pally governed churches. The majority of
Negro communicants in this country are in
churches governed without bishops. How
does The Age hold the bishops responsible
for all the alleged dereliction of the Negro
Church to meet the emergencies of the
times. Besides not being responsible for the
whole Negro Church, it is erroneous to at-
tribute almightiness to the bishops. In no
other race church do the bishops project
alone the great movements. The greatest
Protestant movement of the times was the
Methodist Centenary. It has led Protestant-
ism in all that kind of social and missionary
program since the great war. The Centen-
ary was conceived by Dr. S. Earl Taylor who
wrecked his health to lead it to success.
The first meeting on the centenary propo-
sition at Niagara Falls, was called by lay-
men and eighty millions set as the objec-
tive.

The M. E. Church took over the move-
ment and invited the other Methodisms
to take part. The Southern Church only
joined it. The objective was raised to
150 million and one million souls.

The Negro churches demurred and start-
ed movements of their own. The A. M. E.
Zion Church is the only one that has gone
forward with any thing like success. It
has raised for general and special con-
nectional purposes since it began seven
hundred thousand dollars and saved
twenty-five thousand members in the north
and west during the migration which it
would have lost had it not had this move-
ment. In addition twenty thousand have
been added to our membership. When our

M. E.

outside publicists and critics are passing
judgment upon the demerits of the church,
they might also observe the hard work and
achievements of the ministry and the
Church for the salvation of the race.

The Age further says: "Not only have
the bishops as a body failed to formulate
any great policies, but have failed to vindi-
cate their high office by meeting the
charges of wrong doing brought against
individual bishops. This shirking of a
serious duty has not tended to elevate the
Church in the public esteem."

Does The Age not know here that it be-
trays an unnecessary lack of knowledge of
the laws and government of the episcopally
governed Churches? What charges have
been made against any bishop that have
not been dealt with lawfully? Does The
Age refer to newspaper gossip and black-
mail suits in the civil courts against pre-
lates? If so let us remember that the
courts have not established any bishop
guilty who has not been dealt with by the
Church. Those who resort to the civil
courts and public press with charges, must
remember that there is the place they must
first be settled. It would be preposterous
and unfair to try a brother in the Church
upon charges made against him in the
criminal court and it is prejudicing the
case to act in the Church before the court
decides it. If the court decides in the
man's favor what Church would then take
action in undoing the man whom the courts
exonerate?

We think the Church, being human, is
just about as fair in the present hands as
it would be in the hands of its critics.

It needs some cleansing and it is getting
to it as fast as it discovers the points of
practical contact. We think the Roosevelt
policy sound here, which was, to "turn out
the rascals as fast as they are discovered."
The Lord's wheat and tare doctrine is
practiced in this.

It is curious, to thinkers, how ready the
secular press is to exploit gossip or scan-
dals about the race ministry and how hard
it is for deserving men of the ministry to
get a decent mention in these same jour-
nals without paying for it. The secular
Negro press seems to take the attitude
that bad pictures of our ministry is news.
Deeds of daring rectitude and thoughts
that pierce the night of the sin of the times
like stars, are, not news.

We find ourselves in position to stand on
the same plank of The Age's platform in
its closing paragraph on the "Choosing of

Bishops" and commend it to our readers
upon its merit and with no design to curry
favor with the editor or the reader. It
says:

"The need of spiritual power in the bishopric
can only be met by reinforcing the ranks of the
religious leadership with outstanding men of high
character and breadth of vision. To accomplish
this end, parochial politics and local pride or
prejudice should have no part in the selection of
candidates. Delegates to the general convention
charged with the duty of electing new bishops
should be fully imbued with the responsibility of
their task. Their votes should be cast on the
basis of fitness for the office and not because
the candidate comes from one state or another.

Let the church choose the proper kind of mer-
it for bishops, who will keep their high office free
from charges of graft and oppression, scandal and
other unbecoming conduct. With this basis to
build upon, the spiritual power of leadership
should be added, as the culmination of the need
of the church and the people in these days of
dwindling faith."

Let The Age remember however that the
same men who make bishops are respon-
sible for presenting the charges, if they
have them, for unmaking bishops.

The bishops alone are not the responsible
parties. The laymen (and some of them
publicists) have as much right as min-
isters in this. But there is altogether too
much gossip about high Churchmen, mere-
ly to sell papers to the preacher-hating
worldlings who design mischief and wish
to bring the ministry and Church to a low
level to condone their own sins. Let us
get more facts before we talk so much.
It would be wise for Negroes to do more
man making and less man destroying
among ourselves.

The opposing races around us do enough
of that for us. Besides it is the spirit of
Christianity to use our energy for con-
structive measures and not waste it in
criticism only.

**COLORED ARE
URGED TO FORM
SEPARATE M. E.
DENOMINATION**

**Bishop Anderson Tells
Afro He Favors Separate**

Union of White and Colored Methodists

LOCAL PASTORS INTERESTED

Majority Say Bishop Anderson's Views Do Not Represent the Church

Bishop Anderson Telegraphs Afro

Confirming his efforts to separate the colored membership from the M. E. Church, Bishop William F. Anderson of Cincinnati (M. E. Church North) telegraphed the Afro-American today as follows:

I AM IN FAVOR OF THE UNION OF ALL THE COLORED BRANCHES OF METHODISM, JUST AS I AM IN FAVOR OF THE UNION OF ALL THE WHITE BRANCHES OF METHODISM.

**William F. Anderson
Bishop M. E. Church
Cincinnati, O.**

Efforts to secure the consent of the colored leaders of the Methodist Episcopal Church to withdraw and form a separate church, were made at a recent meeting held in the M. E. Publishing House in Cincinnati, Ohio.

Failing in this, it is said effort will be made to have them unite with the Colored Methodist Episcopal Church, which is the colored branch formerly affiliated with the Methodist Episcopal Church, South.

Representatives of the M. E. Church North and the M. E. Church South, met at Cincinnati to discuss unification, which has been ardently sought for some time.

They brought with them to Cincinnati, colored leaders of the C. M. E. Church and these held separate meetings away from the Publishing House with the colored leaders of the M. E. Church North.

Bishop Anderson Speaks

Bishop W. F. Anderson, white, of the M. E. Church, is declared to have favored the separation in an address to this colored group when he said that the white Methodists would still continue their aid to the colored Methodists altho sep-

arated. The union of colored schools now supported by both churches, he said would make the colored Methodists the most important educational force in the South. In addition, he added, white Methodists would back them with sufficient funds to "squeeze the independent denominations out."

Calls Bishop's Views Private

Rev. Ernest Williams, district superintendent of the North Baltimore District said when told of Bishop Anderson's telegram, "Those are his private views and the rank and file of the membership are not in accord with them."

Rev. Ernest Lyon, pastor of Ames Church said "I thot this would be the next step. Both colored and white will divide on this issue at the next General Conference in May 1924. There is no certainty Bishop Anderson's views will be approved."

Church Passed Resolution

W. Ashbie Hawkins, prominent local layman said "Our quarterly conference in Sharp Street Church passed a resolution asking the pastor of the church or the District Superintendent to inform us as to what is proposed concerning the colored membership if the unification plans go thru. So far we have not received a reply."

Dr. Hughes' Views

Dr. W. A. C. Hughes, one of the general officers of the M. E. Church, when shown the telegram of Bishop Anderson, said that undoubtedly the Bishop was speaking his private views and not those of the church. After a conference with Bishop McDowell of this area, he gave the following statement:

Present Plan for Unification

The present plan as published is to create two great jurisdictions each having its own jurisdictional conference which will be a delegated body having certain well defined duties.

Jurisdiction No. 1 will be the Methodist Episcopal Church as it is now in the United States Jurisdiction No. 2 will be the Methodist Episcopal Church South as it is now in the United States. In the foreign field there shall be no separate groups. It shall be in all things, one.

The Negroes' relation to the Unified Church is not now, nor will it ever be a matter for the Commission or the General Conference to settle—it is fixed.

Men may differ as to whether or not the Negro should continue his membership in a body so large and overwhelmingly white—but that is no part of the joint commission's task.

As to the C. M. E. Church

There has been some outside discussion about the relation of the Colored Methodist Episcopal Church to the proposed union. The relation of the C. M. E. Church holds to the Methodist Episcopal Church South is purely fraternal and the only question which has arisen has been a proposal to undergird the missionary and educational program of this Negro Church with substantial financial aid from the unified church. The

C. M. E. Church could not be discussed in connection with unification any more than other distinctively Negro denominations. If anyone is disturbed by what may have been spoken somewhere about the relation of the Negro membership to the proposed union, let him remember that all that the commission has agreed to has been given to the press and published officially and in this there has not appeared one thing to which any man of any race group could take exception.

Bishop William F. Anderson's wish for the union of all colored another union of all white branches of Methodism is no part of the plan and no part of the discussion of the joint commission on unification of the Methodist Episcopal and the Methodist Episcopal Church South.

Annual Session Of Lexington M. E. Conference Opened Wednesday

250 Churches Represented, With More Than 300 Delegates.

DECLARED TO BE THE GREATEST SESSION HELD IN YEARS

Welcomed to the State and City by Gov. Warren T. McCray.

The 54th annual session of the Lexington Conference of the Methodist Episcopal Church convened Wednesday morning at Simpson M. E. Church, of which the Rev. Wm. J. White is pastor. Dr. E. A. White is superintendent of the Indiana District. Bishop Robert E. Jones, of New Orleans, is presiding.

The Lexington Conference is one of the largest in the denomination, embracing the Negro membership in Indiana, Ohio, Kentucky and parts of Illinois, Michigan, Minnesota and North Dakota. There are about 250 churches represented, with more than 300 delegates. The Lexington Conference ranks first among the Negro conferences in numerical and financial strength.

Many of the general officers and schoolmen of the church are in attendance. Among these are Dr. W. A. C. Hughes, of Philadelphia, secretary of church extension; Dr. F. H. Butler, of Chicago, secretary of the Epworth League; Dr. I. G. Penn, of Cincinnati, O., secretary of the Board of Education; Dr. J. N. C. Coggins, of Washington, D. C., secretary of the Board of Public Morals and Temper-

ance; Dr. Morris W. Elnes, of Chicago, treasurer of the Centenary fund; Dr. S. A. Lucas, of Cleveland, representative of the American Bible Society; Dr. J. B. Hingsley, of Chicago, secretary of Conference Claims; Dr. L. H. Livy, of New Orleans, editor of the Southwestern Christian Advocate; Dr. J. C. Sheets, of Chicago; Dr. P. A. Waters, of Atlanta, president of Gammon Theological Seminary, and Dr. Raymond V. Johnson, of Washington.

Following the organization of the Conference, Wednesday, conference statistical reports were read. These reports showed marked increase in additions to the church and in money raised for missionary and educational purposes. The address of Bishop Jones on "To Serve the Present Age," was the feature of the day.

The conference was formally welcomed to the State and city by Gov. Warren T. McCray in the evening, and a reception tendered the conference members and visitors.

A world service program was presented Thursday morning. Special addresses were delivered by Drs. Morris W. Elnes, F. H. Butler, I. G. Penn, W. A. C. Hughes, J. C. Sheets and J. N. C. Coggins. The anniversaries of the Woman's Home and Foreign Missionary Societies were held Friday afternoon. Mrs. G. I. Johnson and Mrs. J. T. Leggett were the principal speakers. The work and claims of the Southwestern Christian Advocate, the Epworth League, the educational institutions, and the Temperance Board were presented Saturday by Drs. L. H. Livy, F. H. Butler, P. A. Waters and R. W. John-

son, respectively.

The visiting ministers will fill many of the local pulpits tomorrow. At the conference church, Bishop Jones will preach in the morning. Memorial services will be held in the afternoon. At this time also the ordination of deacons and elders will take place.

The conference will close Monday, with a joint meeting with the Indianapolis Methodist Ministers' Association and the reading of appointments.

COLORED YOUTH SHUN MINISTRY AND THE SUNDAY-SCHOOL CLASS

Twelve Hundred Needed Every Year, Only Two

Hundred Available

The Afro-American
Atlanta, Ga., May 3.—Colored youth are shunning both the Sunday-School and the ministry as a vocation, declared I. Garland Penn, corresponding secretary of the Board of Education for Negroes of the M. E. Church, at the commencement exercises of Gammon Theological Seminary.

According to Dr. Penn there are 37,000 colored ministers of all denominations in the United States and 1,200 new ministers are needed every year to fill this need. Dr. Penn stated there are only 910 colored students in thirty-six theological institutions and departments in the entire country, and that there is not the same effort being put forth to direct the Negro young man to the ministry, that is put forth in the home and public for other professions and vocations.

Although there are 4,800,000 colored church members in the United States, Dr. Penn declared there are only 2,250,000 in the Sunday-School.

Dr. Penn stated, "This is alarming and shows that while the race is making great headway in education, business and home life, as a traveler can easily see, yet the same progress is not being registered in the Church through its principal training agency, the Sunday-School. Churches of all denominations with large memberships and youthful constituency have but meager Sunday School enrollment and still meager attendance."

"Our Board," he added, "is turning the attention of the country to the need of trained ministers and to filling up the Sunday-School."

Gammon Theological Seminary is now adding an administration building and a chapel costing \$100,000.

Church-1923.

M.E.

METHODIST UNIFICATION BIG HELP TO NEGRO RACE

By Secretary I. G. Penn

The Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, was in session recently at the Hotel Winton in Cleveland, Ohio.

This merger is of significance to the Negro race because there are 369,162 Negroes organically a part of the Methodist Episcopal Church, while the Negro Methodist Episcopal Church, known as the Colored Methodist Episcopal Church in America, although independent, is being helped by the Methodist Episcopal Church, South, in its educational and home-mission work.

A plan has been worked out and is now to be presented first to the General Conference of the Methodist Episcopal Church meeting in Springfield, Massachusetts, next May, 1924, and then to the General Conference of the Methodist Episcopal Church, South, in 1925. These negotiations have been in progress for seven years. The Negro has always had representation on the Joint Commission by reason of his membership on the Commission of the Methodist Episcopal Church where his interests are most largely involved.

Bishop Robert E. Jones, New Orleans, La., and Dr. I. Garland Penn, Sr., Cincinnati, Ohio, were the Negro members of the Commission in 1916-20. For the quadrennium 1920-24 Dr. I. Garland Penn, Sr., Cincinnati, and Mr. P. W. Kinchen, formerly of Shreveport, La., are the two Negro members. At the Joint Commission in session here Mr. P. W. Kinchen resigned, having moved from Shreveport to Chicago. This left Dr. I. Garland Penn, Sr., Cincinnati, the only Negro in the session just closed. It is expected, however, that another Negro member will be selected to fill the vacancy on the Commission.

Dr. Penn was seen by a representative of the Associated Negro Press and asked to give a statement concerning the relation of the Negro to the proposed plan. His statement is as follows:

"The proposed plan preserves in the United Church all the rights and privileges the Negro members have ever enjoyed in the Methodist Episcopal Church.

"The United Church will have two Jurisdictions, viz., First and Second. The First will comprise all the Churches, Annual Conferences, Mission Conferences and Missions now in the Methodist Episcopal Church. The Second Jurisdiction will comprise all such in the Methodist Episcopal Church, South. "The 369,162 Negro members are thus bona fide members with all others in the United Church.

"The General Conference will be made up of the delegates to the Jurisdictional Conferences, and the delegates to the Jurisdictional Conferences will come from the Annual Conferences. There are twenty Negro representation, as all others, or exactly the same basis and in the same proportion, in the Jurisdictional Conference number One, and the same Negro delegates will be in the General Conference made up of both Jurisdictional Conferences.

"Moreover," said Dr. Penn, "the plan adopted here last week for transmittal to the churches provides in Article VI that 'the Bishops of the two churches as at present constituted shall be Bishops of the United Church without further action.' This means that Bishops Robert E. Jones and Matthew W. Clair will be Bishops of the United Church, and in that respect for privileges and opportunity to serve the entire Negro race they will not be surpassed by any Negroes in public life to-day.

"Just think what it may mean to have two Negroes members of the Boards of Bishops of the United Methodist Episcopal Church and Methodist Episcopal Church, South, to interpret to the white North and South the needs, aspirations and feelings of all Negroes. We think not of the honor, as the transcending opportunity these men will have to serve black and white alike in such an inter-racial

brotherhood. Unification on the plan proposed, it should be seen, does not take from the Negro one jot or tittle of what he has hitherto enjoyed in the Methodist Episcopal Church, but enlarges his opportunity manifold and increases the responsibility in the wise and fullest use of the open door. If the migration of the Negro continues, the work of his evangelization and uplift, often misnamed "the Negro problem", will be national.

"Recently there was a joint meeting of the Bishops of the Methodist Episcopal Church, South, and the Negro Bishops of the Colored Methodist Episcopal Church. At this conference the well-being of the Negro race was under discussion, and information was sought of these Negro Bishops as to how the Methodist Episcopal Church South, could help them more successfully to do a work of education and evangelization of their people. The South, then, as well as the North, is ready for this mutual and inter-racial help interpreted to them by Negro leaders.

"With this merger perfected, as proposed, we shall have in the United Methodist Episcopal and Methodist Episcopal Church, South, 54 active Bishops, 28,971 Ministers, 20,987 lay ministers, 6,831,552 church members. Of this great body there will be two Bishops who are Negroes, 2044 Negro ministers, 3,465 Negro lay preachers, 369,162 Negro members, organically a part of the United Church. All others will be White or of other races. Besides the Negroes referred to, there will be the independent Negro body known as the Colored Methodist Episcopal Church in America, to whom help will go in the future, as in the past, through Jurisdictional Conference number Two, which covers the new Methodist Episcopal Church, South. The opportunity, in particulars, of these Negro Bishops, ministers and members who are organically a part of the body, as well as, in a general way, of those who are independent, to influence favorable opinion for the Negro race in general, sympathy and help for the Negro, which the

presence of those who are organically a part of the body will engender in church bodies from the General Conference to the smallest body, the help in education and evangelization brought to the Negro race through them, can not be estimated."

Dr. Pean said that the vote of 20 Christian White men of the Methodist Episcopal Church, South, along with the 18 of the Methodist Episcopal Church, making possible such new life for the Negro, can not be a surprise when it is remembered that most of the forward movements in help of the Negro by the South, are now sponsored by the Methodist Episcopal Church, South. The largest and finest single unit of social service work now being done in any community center in the South for the Negro is at Nashville, Tennessee, in what is called Bethlehem Center, a fifty-thousand-dollar project erected and operated by the Methodist Episcopal Church, South.

A special bulletin of missionary news has just been issued by the Woman's Missionary Council of the Methodist Episcopal Church, South, which publishes a protest of four different organizations of their church against any "act or influence calculated to injure the reputation, hinder the activities or menace the existence" of Tuskegee Institute on account of the hospital controversy.

Moreover, it should be noted that Dr. W. W. Alexander, who is the General Secretary of the Inter-racial Movement in the South, is a minister of the Methodist Episcopal Church, South; while Mrs. Luke Johnson, who is doing unprecedented work in the interest of a square deal for Negro men and women, is a highly esteemed mission worker of the same Church.

The opportunity for influencing the future life of the South, as well as the North, in the interest of the Negro, is to be seen in the fact that there will be in the United Church 53,062 Sunday schools, 463,338 officers and teachers, 6,544,753 Sunday-school scholars, 46,825 Churches, of which there will be of the Negro race only 3,601 Sunday schools, 25,792 officers and teachers, 227,878 Sunday-school scholars, 3,521 Churches.

The field thus opening by this merger, for

present-day co-operation and future understanding of the races, has no parallel in our history, and in this the leading of Providence ought to be seen.

THE UNION OF METHODISM.

The tentative agreement which has been reached by the Methodist Episcopal Church South and the Methodist Episcopal Church for union brings up the point again of the general union of Methodism.

We are very pleased to see that the race question appears to be favorably settled in the basis of union between the two branches of American Methodism. 9-6-23

Prof. Kelly Miller seems to think that this should be a signal for union of all Negro Methodist branches. We do not believe it is. The Professor seems to think that the union of the two great branches north and south, means the consolidation of Negro branches. In an editorial he thus writes: "The deep seated far-reaching policy of the two great white wings of the Methodist church is to have two sections, one white and one colored. The present plan of consummation, is but the first step in the great consummation. It is written in the start that the A. M. E. Church, the A. M. E. Zion Church, the C. M. E. Church and the Negro contingent of the M. E. Church should constitute one religious communion. They are to be not only one in hope and doctrine as at present, but one in organic union as well. The only question is whether or not this union will be manipulated by the white Methodists north and south, or whether there is adequate religious statesmanship in the race itself to organize its own religious estate." Philadelphia, Pa.

As great as is the desire for united Methodism, we do not believe that the principles of Christianity will be forwarded by the elimination of the Negroes from the Methodist Episcopal Church, either by their voluntary withdrawal or by their expulsion. The Professor says that the C. M. E. Church was set apart by the Methodist Episcopal Church South, and intimates that the Negro contingent of the M. E. Church may be so set apart with a view of forming a united Negro Methodism. As much as we stand for the writing of Negro manhood in our Christian thinking, we do not believe that we

should organize the church of Christ along racial lines only. What we must strive for in America is a united Methodism, not a united white Methodism or a united black Methodism. Of course it may be that the A. M. E. and A. M. E. Zion and C. M. E. Churches may form an organic union, but this will be only a second step toward the uniting of all Methodists in America on a basis of union with Christ, rather than a basis of color of the skin, and this another step in the federation of world Christianity. We shall watch with a great deal of interest the consummation of the union between southern and northern churches, and we believe we shall have a great deal of rejoice over if such union is righteously consummated.

One White Church

WE NOTE with some amusement that there is to be ONE WHITE church, and no more church North and Church South among the Methodists. The old cause of separation has disappeared, say those responsible for the re-union. Be it known that the Negro was the cause of the division back in the sixties. Slavery is the term used, but the Negro was the cause of the division. 8-25-23

In coming back together, it is interesting to note how little is said about the justification for the split. Indeed, a great many more words are spent explaining the differences in the modes of worship, discipline, and polity that are spent on the cause that split the churches in twain. But it is given out that the cause has disappeared, and the re-union followed.

The re-union speaks only one thing for the denomination: It has decided that the Negro need not divide a church organization. The question of soul-saving is not discussed at any length, nor is anything said about the disposition to be made of the black man's soul. It is taken for granted that the black man is now capable of saving his own soul. If this admission has been made, it amounts to a congratulation for the black church organization which was held not eligible to the higher ranking Christian bodies worshipping under the Methodist banner. Pittsburgh, Pa.

The re-union may result into one white church, but God wants more than one white church. He wants ONE church, and the adjective need not be used. When there is a re-union of the churches—all the churches, regardless of section, of color, of mode of worship—then will it be of interest to mankind and of value in heaven to speak of ONE church.

Union of Methodists Raises Negro Question

(Preston News Service.)
CLEVELAND, O., Aug. 14.—According to expressions of many prominent men in various parts of the country, indications are that an effort will be made to bridge over the Negro question with reference to merger of the Methodist church, North and South. 8-15-23

The plan requires the changing of each branch of its constitution to provide for the merger of the general conferences of the two divisions, which heretofore have held separate meetings every four years. Both general conferences and the annual conferences of the church must ratify the changes. It is thought that in many sections of the South the measure will encounter great and stubborn opposition. New York, N.Y.

The status of the ministerial standing of the Negro bishops and clergymen will remain unchanged. Dr. Harris said. As in the past, there still remains the question of equality with white ministers. However, the Northern division has taken them in on the same plane. The provisions are so arranged that Negro bishops are not to preside over white conferences.

Church—1923.

Negro Department

Of Sunday School

Self Supporting

still are handicapped in their spiritual work on account of the general lack of training.

Dr. Dillard's plan, summer after summer, has been to bring to the colored preachers of western South Carolina white and some colored teachers who could understand the everyday problems of the rural preachers and who would teach the truth of Christian thought and work in simple speech and with the love of God and men in their hearts.

The recent institute was the best of the series. The preachers attended promptly and regularly and asked worth while questions. They expressed frankly their ideas of what could be done to improve inter-racial co-operation and good feeling between white people and colored people. They understood more clearly what they could do, by working together, to help bring in the Kingdom of God.

The regular courses included "The Background of Christian Preaching," J. E. Gregg; "The Minister's Correspondence," B. C. Caldwell; "Sunday Schools," T. B. Lanham; "The Price of Health," W. A. Aery; "The Church and the Neighborhood," Jackson Davis; "Church Business and Records," W. T. B. Williams; and "How to Read the Bible," J. H. Dillard. The preachers began the day's work with a six o'clock prayer-meeting. Devotional exercises with brief talks by visitors were held each morning at 11:15 o'clock. Each evening at 8:15 o'clock there were special lectures on subjects of interest and value to preachers and teachers.

Dr. Dillard, in opening the institute, said: "We all need to make constant effort to improve ourselves. We can all give some help to other people. All of us must bear our proper burdens. We need to improve ourselves in body. We need to make our bodies stronger, cleaner, purer. We must improve our home surroundings as well as our minds. We must strengthen ourselves in fellowship for our fellow-men."

Jackson Davis said: "The teachers and ministers are making rural life throughout the South more attractive and are developing the neighborhood sense."

W. T. B. Williams of Tuskegee Institute, stated that he had visited eleven summer schools for colored teachers and had found three thousand teachers at work.

Hon. James Sheppard, member of the South Carolina Legislature from Edgefield County, expressed his amazement at the progress which colored people have made along all lines since their emancipation. "I find," he said, "that Negro children are anxious to get an education. I find that Negroes are furnishing much money for their own schools. I have been deeply impressed with the splendid work of Dr. Wilkinson at the State A. and M. College. I

can see a great future for this school at Orangeburg."

The Rev. Dr. Albert D. Betts of Beaufort, S. C., spoke on "Preaching a Balanced Gospel." He made a plea for thorough, hard work on the part of the preachers. "Speak the truth always," he said, "but speak it in love. We must let men see in our lives a glory that is not found outside of the Christian life."

J. H. Hope of Columbia, S. C., state superintendent of public instruction, said "Nowhere is there a body of men who are trying harder than the Negro ministers to educate boys and girls. These Negro ministers are tireless workers for education. These men have not been appreciated as they should be. None of us, however, must grow tired of the task of teaching right morals to people both young and old. We must equip people for life in the schools. I am glad that you accepted the challenge of erecting each week one new school for colored children. I want all the children educated regardless of race. We might as well try to raise ourselves by our bootstraps, if we do not educate colored children as well as white children."

W. W. Fuller, superintendent of schools for Edgefield County, said: "We may raise quantities of cotton and corn, but if we do not know how to use the money which we receive from our cotton and corn, what does it profit us? We are living in the hope that we shall be able to give you additional educational advantages. We have been greatly handicapped because of the unprepared teachers. I want to urge teachers to prepare themselves to do better work."

James L. Quinby of Graniteville, S. C., who for many years has been a trustee of Bettis Academy, said: "Bettis Academy has exerted a wonderful influence. This is shown by the lives and characters of those who have been trained here. The teachers and preachers are here to learn what they can do to prepare the rising generation to be better men and women."

The institute program included the following addresses: "Campaign against Illiteracy," F. O. Black, superintendent of schools for Saluda County and Mary E. Hite of Rockhill, S. C.; "Christian Living," B. F. Crouch of Saluda County; "Serving and Lifting People" and "Work of the Country Minister," Rev. G. Lake Imes, dean of Phelps Hall Bible Training School at Tuskegee Institute; "Rural Sanitation," Dr. Charles H. Farmer, health officer of Aiken County; "Building a Christian World," Dr. W. W. Alexander of Atlanta, Ga., director of Commission on Inter-racial Co-operation; and "Training Home-makers" Rebecca E. Davis, Jackson, Tenn.

General.

DR. DAVIS AGAIN HEADS HAMPTON'S BIG CONFERENCE

236 Ministers From 13 Denominations Attend 10th Annual Hampton Ministers' Gathering

By WM. ANTHONY AERY
Hampton, Va., July 20.—The tenth annual meeting of the ministers' conference of Hampton Institute, Rev. M. E. Lewis, president, and Rev. Laurence Fenninger, executive secretary, brought together 236 colored ministers from 10 states and 13 denominations—Baptist, 138; African Methodist Episcopal, 37; Protestant Episcopal, 12; Presbyterian, 10; Christian 7; Methodist Episcopal North, 5; Colored Methodist Episcopal, 4; Holiness, 4; Congregational, 2; Reformed Union Zion Apostolic, 2; United Presbyterian, 1, and undenominational, 1.

The distribution by states follows: Virginia, 153; North Carolina, 72; New York, 2; New Jersey, 2; Maryland, 2; West Virginia, 1; Georgia, 1; South Carolina, 1; Washington, D. C., 1, and Louisiana, 1.

The Rev. Laurence Fenninger, chaplain of Hampton Institute, on the eve of the conference, gave the following summary for the nine preceding conferences: Six hundred different ministers had come for instruction and inspiration and in these conferences the total attendance had been 1,142 ministers, who represented 20 different states and 17 denominations. He stated that the religious department at Hampton Institute was in touch with 1,500 colored ministers of the South.

Dean Brown of Yale Speaks
The Rev. Dr. Charles Reynolds Brown of New Haven, Conn., dean of the divinity school in Yale university, and well-known author of books on vital questions of applied Christianity, delivered four lectures on "The Art of Preaching."

Dean Brown also delivered, before a union meeting of teachers and ministers, his nationally-known address on "Abraham Lincoln."

Dr. James E. Gregg, principal of Hampton Institute, introduced Dean Brown to the great mass meeting as a Virginian, to whom workers at Hampton were unspeakably grateful, both for his presence and his message.

The Rev. Dr. Mordecai W. Johnson, pastor of the First Baptist church, Charleston, W. Va., in addition to giving four lectures on "A Social Program from Jesus for the Negro Church," spoke in Ogden hall to the ministers and members of the Hampton Institute summer school on "The Co-operation of the Negro Ministers and Teachers."

The four-day program included a conference sermon by the Rev. Dr. Wil-

lam P. Hayes of New York, pastor of Mt. Olivet Baptist church; three lectures on "Social Hygiene" by Franklin B. Nichols of New York, associate director, department of field organization, American Social Hygiene association; four lectures on "The Prophet Amos," by Prof. Kemper Fullerton of Oberlin, Ohio; Prof. Finney, professor of Old Testament language and literature in the Oberlin school of theology since 1904; four lectures on "The Church and the Community" by the Rev. Hermann J. Morse of New York, director of publicity, Presbyterian board of home missions, and four lectures on "The Significance of Bible Study," by the Rev. Dr. Edward A. Clarke of Cleveland, Ohio, pastor of St. John A. M. E. church.

The following officers of the conference were elected: President, M. E. Davis, Portsmouth, Va.; vice presidents, L. L. Downing, Roanoke, Va.; S. S. Morris, Norfolk, Va.; D. J. Lee, Norfolk, Va.; J. T. Johnson, Hampton, Va.; A. A. Hector, Richmond, Va.; E. E. Ricks, Newark, N. J.; E. L. Baskerville, Charleston, S. C.; M. W. Johnson, Charleston, W. Va.; E. A. Clarke, Cleveland, Ohio; J. S. Brown, Rocky Mount, N. C.; W. C. Cleland, Durham, N. C.; W. P. Hayes, New York; H. P. Jones, Pittsburgh; B. F. Williams, Toledo, Ohio; R. C. Ransom, Oceanport, N. J.; L. E. B. Rosser, South Boston, Va.; C. C. Sommerville, Portsmouth, Va.; recording secretary, J. W. Lemon, Ark. Va.; executive secretary, L. Fenninger, Hampton Institute, Va.; associate executive secretary, T. A. Bolling, Hampton Institute, Va.

Teach Through Exhibits

The keynote of the exhibit of posters and books—standard books for ministers, books that suggest sermons, recent books, church school books, books for rural ministers, books on methods of building and maintaining the church, and books by conference lecturers—which had been arranged in Clarke hall (Y. M. C. A. building), for the ministers, was expressed in the slogan: "Where there is no vision the people perish."

A few of the conference suggestions follow: "You can live anywhere and be a preacher, but to be a pastor you must live with your people." "When churches cease to wonder 'how to get people' and begin to ponder 'how to serve people' there will be no church problem." "The world's greatest teacher was a country preacher. In those days he came preaching in the wilderness. He had a message." "Can our people say that you lead them by the still waters? Jesus never intended that a pulpit should be a whipping post." "There is more religion on some street corners than there is in some amen corners."

"The Ten Commandments do not need rewriting but rereading." "The non-Christian world is not illiterate because it has no desire or capacity for education. It is so because it has never had a chance." "The spirit of goodwill among men rests upon spiritual forces." "The peril of the country today is not the warring of the 'sinners' but the down-sitting of the 'saints'." "A religious education should be the heritage of every child. Spiritual illiteracy is the greatest evil of organized society." "Our evangelists should give more light and less heat."

200 PREACHERS MEET AT BETTIS ACADEMY IN ANNUAL INSTITUTE

Dr. Dillard of Jeanes-Slater Boards, Holds 10th Session of Instruction School.

(By WM. ANTHONY AERY)

Trenton, S. C.—The fifth annual preachers' institute, recently held for four days at Bettis Academy, Alfred W. Nicholson, president, brought together an average daily attendance of nearly two hundred rural preachers, seventy-five colored teachers, and many friends of rural teachers' and preachers. About one hundred sixty preachers lived in the Bettis Academy grounds and were cared for by friends living in the community.

Dr. James Hardy Dillard of Charlottesville, Va., president of the Jeanes and Slater boards, rector of William and Mary College, and member of the General Education Board, first carried into action, during the summer of 1919, at Bettis Academy, a plan for reaching and helping rural colored preachers, who are unquestionably the most powerful leaders among their people. These leaders, have been and

THE CHURCH, THE NEGRO'S FRIEND

Forty per cent of the Negroes of this country the rule nowadays. Our churches are being in- are definitely affiliated with the American Church. These are distributed among practi- cally all of the different denominations, the bulk come out from our denominational schools being in strictly Negro Church organizations. In where the emphasis is rightly put on Christian churches having white membership also, there content in education, as a requisite for all who are about 500,000 Negro members.

In a study of the American Church no phase of it affords more interesting data for reflection than does its contact with Negro life. Be it of the church schools either of their own or of said to the everlasting credit and glory of the other denominations.

church that she has been constantly social salvation of this disadvantaged group in American society. She has kept her ears open to their needs and her heart sensitive to yearnings of their heart. Of course she could have done more, will do more, and must do more if she expects to conserve and enrich the Christian social values of which the race is capable, and which are being manifested in an undeniable creditable way.

Statistics are not the measure of spiritual values but are helpful in indicating a trend of activity. Thus we get an indication of what the Church is doing for Negro education and evangelization. Southern Baptists are spending in this field \$150,000. Episcopalians and Catholics break even with about \$250,000 annually for Negro education. The Congregationalists spend \$600,000 and the Presbyterians go one Letter by an investment of \$750,000. While the Methodist Episcopal, our own, church spends for Negro education and evangelization \$1,350,000, or, in round numbers, almost as much as all the others combined. Altogether these different denominations maintain about 475 schools and colleges in which the Negro youth are receiving the best type of Christian education. To this end these schools, many of them for a generation, others for nearly two generations have been moulding the Negro for his place in society.

Chiefly the results have been felt in the type of leadership produced in the race as shapers of our destiny and character. The most conspicuous, tho not the only example, is reflected in our improving type of ministry. The present time is noted for the conspicuous absence of the old time "parson"-preacher among Negroes. They are the exception rather than the rule. Not only because of the peculiar flavor in the education which it imparts, is the denominational school highly valuable, but as a necessary supplement to the notoriously inadequate public educational facilities for Negroes, particularly in the southern section of the country where hitherto the bulk of the subjects of such denominational effort are to be found. It is by such ministry here in the South, that the denominational school has stood as a check upon the restless millions of Southern Negroes. For had it not been so, thousands of Negroes would long ago have gone elsewhere in search of educational advantages for their children. The Negro has tarried in this section as long as he has because the church schools were here affording splendid educational advantages where the state and city failed him. Thus the churches have served the state more largely than the state knew.

Such service on the part of the Church to the Negro must never be neglected or unappreciated. It must be utilized to its utmost advantage of; he has a human right to expect

is a truism; that the church justly expects that he will seize the opportunities which she gives is no less logical. Proper appraisal and appreciation by the race could not better be evinced than by giving a large meed of support to these churches in their constant appeals for support of both a moral and material kind. There must be a growing sentiment in the group favoring and sponsoring the church as our greatest moral social institution. We must espouse its cause; cherish its ideals; emulate its noble characters that tower up during the centuries, particularly the inimitable Christ; we must share our means to maintain her activities that her divine mission may be fulfilled in our human relationships.

Church—1923

Episcopal.

Our Episcopal Succession.

For the benefit of our readers we shall give briefly the data concerning the source of the Episcopate of the African Orthodox Church. S. Peter became first Bishop and Patriarch of Antioch in Syria about A. D. 38, reigning over his See for six years before he became Bishop of Rome. He was succeeded at Antioch by Evodius, and then by S. Ignatius the Martyr. In 1872, Ignatius Peter III became the 126th successor of S. Peter in his original chair at Antioch. It was this Ignatius Peter who by a patriarchal bull in 1891 allowed the consecration of the Priest Joseph Rene Vilatte, with the title of Archbishop-Metropolitan and name of Mar Timotheus I, for churches of the Orthodox Faith in the archdiocese of America. On May 29, 1892, Archbishop Vilatte was consecrated in Ceylon by Archbishop Alvarez, assisted by Bishops Paul Athanasius and George Gregorius. Alvarez had been consecrated in 1889 by Athanasius and two others. Athanasius received his own consecration from the hands of Ignatius Peter himself in 1877. On September 28, 1921, George Alexander McGuire, elected by the First Synod of the African Orthodox Church, was consecrated, after necessary baptism, confirmation, or ordination to minor orders, the diaconate and priesthood, by Archbishop Vilatte in the Church of Our Lady of Good Death, Chicago, assisted by Bishop Nybladh, in the presence of a large congregation, including several clergymen of the Protestant Episcopal Church who were friends and co-workers of Dr. McGuire during his long service as a minister of that body.

Virginia Episcopalians Refuse Plea of Negroes

DANVILLE, Va., Feb. 9.—St. Andrew's Church, Norfolk, was chosen today by the Council of the Diocese of Southern Virginia as next year's meeting place. The feature of today's deliberations was a protracted debate on a resolution, up for final reading, under the terms of which larger representation would be given the colored clergy, who since 1889 have had a limited voice in diocesan affairs. There was a division of sentiment expressed. One Negro clerical delegate collapsed at the height of an impassioned plea. The council finally ordered final action by recommitting the matter to a special committee, to make a report next year.

THE NEGRO AND THE CENTENARY

Two notable facts stand out in the Negro's connection with the Centenary Movement.

First it has given the Negro an opportunity to exercise his benevolent spirit. This he has done in a remarkably satisfactory way. He has proven that he is no parasite on the Church, or society at large.

In the Methodist Episcopal Church there are about 365,000 Negro members. These made their pledges and accepted their apportionments in the Centenary Movement as did all other groups with no word of complaint or even hesitancy. In workers to promote Centenary interests, he has provided many proportionally and they have labored as incessantly and effectively as have any group. Three Area Secretaries have been maintained regularly since the beginning of the period to promote educational methods and to stimulate giving. No more disinterested officials could be found in the Church than Dr. J. W. Moultrie of the Atlanta Area, Dr. J. C. Sherrill of the Chattanooga Area and Dr. E. M. Jones of the New Orleans Area. We pass by the work of our two thousand as loyal and faithful pastors as ever took the ministerial vow at Methodist Altars, and that countless host of layworkers.

Our colored Bishops have given fine leadership to all these forces. Resident Bishop Jones has rendered unique and signal service through his indefatigable and wise leadership of his area while his efforts throughout the Church have stimulated every part of our membership to worth while activity. Resulting from these efforts, Negroes have contributed to Centenary funds \$1,800,000.00 to date. Of which amount the New Orleans Area led on by Bishop Jones has contributed \$500,000. Marvellous showing, this for a people who are in every way the most completely handicapped and disadvantaged group in our American Church and political life. Add to this the consideration that these Negroes are thus contributing

deliberately and preferably in the consciousness that their gifts are for the "healing of the nations"; to make better the environment of the whole human family; that they are giving to help red men, yellow men, brown men and white men to better opportunities and better characters and better lives; this is a remarkable tribute to the high Christian ethical sense of the Negro and shows him possessing the finer sensibilities of high Christian culture and character.

What a rebuke to that element of our society, within the American Church and without, who are constantly laboring like Sisyphus to convince the world and themselves that the Negro is inferior and unworthy of a place among his brethren of different race groups to work out his destiny unhindered.

We are not only helping others through the Centenary but are being helped in turn by it. There is no chapter in Church history of any group that have been helped so generously and with intenser yearning for progress than the group of colored members within the Methodist Episcopal Church. And through such help, the entire race has been materially benefitted. A few of the benefits are tabulated conveniently in a recent report of The Board of Education for Negroes in their report to the meeting of the Council of Boards of Benevolence. We give them below but it must be remembered that these given relate merely to the educational program of the Church and do not therefore include the large number of Church projects and ministerial relief that have been of incalculable service to the group. Through the Centenary, the Board of Education for Negroes reports:

It has doubled the salaries of the teachers in its schools.

It has provided \$100,000 for repairs and educational equipment.

It has installed modern heating plants in every school.

It has enlarged libraries and laboratories.

It has relocated Haven Institute in fine buildings at Meridian, Miss.

It has purchased new site and buildings for Walden College, at Nashville, Tenn., relinquishing the old site to Meharry Medical College.

It has secured \$300,000 for Meharry Medical College from the General Education Board and Carnegie Corporation by contributing \$200,000.

It has provided Wiley College, Marshall, Tex., with new buildings at a cost of \$125,000.

It has put up a \$250,000 building for Clark University, Atlanta, Ga.

It has erected a girls' dormitory and refectory for Bennett College, Greensboro, N. C., at a cost of \$100,000.

It has acquired eighty-five acres for a site for Morgan College, Baltimore, and begun to build upon it at a cost of \$150,000.

It has spent \$20,000 on a model elementary school building at Holly Springs, N. C.

It has relocated Philander Smith College, Little Rock, Ark., on a 40-acre site costing \$42,000.

It is supplying two dormitories and refectory to Morristown (Tenn.) Normal and Industrial College at a cost of \$150,000.

It has added \$115,000 to the endowment of Claflin College, Orangeburg, S. C.

It has doubled the appropriations for maintenance of schools.

It has distributed broadcast a pamphlet, "Methodist Adventures in Negro Education."

THE CONNECTIONAL COUNCIL

Christian Recorder
From all of the information we have been able to receive from the last meeting of the Connectional Council, this body is assuming more of dignity and more of progressiveness, and we are not at all surprised that a request should come to have it legalized. There is no doubt of the fact that there has been a growing demand for some more active participation in the affairs of the Church by the ministers and laity in general, than they have had. The unusual reserve and the attitude of secrecy of the Bishops' Council have added to this demand.

It is not enough to enact laws once in four years, but there is a desire to see that these laws are carried out. Thus the Connectional Council is growing more in strength and dignity. Of course no one should expect that as at present constituted, it could fairly represent the church, for the predominance of membership is always made up of the ministers and laymen in the locality in which the Bishops' Council meets.

We have often thought that instead of having so many boards meeting separately, we should have a connectional council which would consider the affairs of the whole general church, having standing committees on each general department. Thus a general review of the work of each department would be made once a year by representatives of the conferences. At present we have ten different connectional boards with a membership of approximately nearly 200. If the Connectional Council had one representative from each annual conference and one at large from each episcopal district, we should not have as large a number of persons as now constitute our boards, and still would have a council to meet with the Bishops and general officers which would number about 120 persons. A Connectional Auditor who should go over all the books of our departments and schools, giving us a uniform method of accounting, would make his annual report with a digest of information so as to have all fully informed and a year book of some real value would be published.

Of course we do not expect such a radical change to be made at once, but this is in line with progress and details are to be worked out—rest assured it is coming. Of course

such council should not have any legislative authority though it might be the source which initiated legislation. Nor should it be so organized as to hamper in any way or limit the authority of the episcopate.

WORTHY CAUSES
Atlanta Constitution
The Constitution feels that the white citizens of Atlanta will respond cheerfully to the movement to help rebuild Big Bethel, the great negro church—the second largest in the world—that was completely destroyed by fire a few days ago. This church has been an Atlanta institution, of which the whole city has been proud, for many years. It has always been in the hands of right thinking, constructive pastoral leadership. It has been instrumental in teaching law and order, industrial uplift, the advancement of the negro not only morally, but to places of proper usefulness in community life. It has carried on in a way the program that the late Booker T. Washington laid down, that the uplift of the race depended upon the usefulness of the race in the trades.

It is assured that thorough co-operation will be given by the white citizens so that the congregation may soon again be housed in a house of worship worthy of its great size and its ideals.

Another work that is very justly receiving the hearty and financially helpful co-operation of the white citizens is the Negro Y. M. C. A. That, too, is an institution, and it deserves loyal and liberal support.

BISHOP GEORGE ALEXANDER TELLS OF GROWTH OF INDEPENDENT P. E. CHURCH

Afro-American
Baltimore, Md.
Startling Church Movement Under Black Bishop Has

Gained Members At Rate of Nearly 1,000 a Month

To the Editor:—

On behalf of the Consistory of the African Orthodox Church, I wish to convey to you our gratitude for the valuable notice of our work and its fundamentals in the *AFRO-AMERICAN* of February 16th.

As your article states, we are a "new" organization not quite eighteen months old. Our appeal as Independent Episcopalians can be made at present only to Negro Protestant Episcopalians and their number is scarcely more than 30,000 communicants. We have to form congregations from the very beginning; have to find, prepare and ordain men; have to find houses and halls by purchase or rental for services; and must accomplish the whole work without a dollar from any outside source. It is a huge task for people reared in the P. E. Church where regular and substantial help has been forthcoming from the Missionary Treasury. Moreover while we have had the sympathy of many colored Episcopalians, they are slow to be convinced that Negroes really possess the Historic Episcopate, and are controlling their own independent Episcopal Church.

Under these combined circumstances we can thank God that we have about 15 clergymen, and a membership of about 4,000. Our missions and congregations, some larger, some smaller, are as follows:

In Sydney, N. S., Canada, Rev. A. S. Trotman, priest, is the pastor of St. Phillip's congregation, and receives his entire support from them.

In Cambridge, Mass., St. Luke's Mission supports entirely the Rev. W. E. Robertson, Priest.

In Boston, St. Michael's Mission has just requested the Bishop to appoint Rev. O. W. Hollinsed, Priest, as Vicar at a salary of \$100.00 per month.

In S. Paul's, New Haven, Conn., Rev. Theodore Stephens, Deacon, is Vicar, he also being supported by the congregation.

The Cathedral Chapel of the Good Shepherd, New York City, is the "Mother Church," having started as "Independent Episcopal," in 1920, and given inspiration to the other infants. It owns a property worth \$15,000.00 and is now negotiating for a larger and more appropriate one. It supports the Bishop entirely, and has 600 adherents.

St. Cyprian's, Atlantic City, was begun under difficult circumstances, is still available. Some of the members of the Second General Synod missionaries are located there. They (1922) wanted to elect another Bishop, but the majority would not favor maintain themselves, and that is all then. We need the right men—handicap, but they are determined to "hold the fort."

In Brooklyn, there is an unorganized work under Rev. George S. Brooks, Priest, in a settlement of people from the Islands. They pay Arch-Deacon Brooks a stipend of \$80.00 per month.

In Cuba we have five men at work—two priests, one deacon, two catechists, each in charge of his own field. Three of these men receive salary grants from the Sugar company at Chaparra, as they minister to immigrant laborers. In our Cuban mission field we minister to about two thousand English-speaking people from the Anglican Church in the islands.

This is the summary of concrete work of one year, so far as congregations and missions are concerned. A native of Hayti has been ordained Priest, whom we have given equipment, and he will leave in a few days for his field. We are corresponding with points in Louisiana and Michigan, in Liberia and elsewhere in West Africa, answering calls to begin work. We are creating something out of nothing but faith—faith in God, in our people, and in ourselves.

We are training men at night, working hard by day, praying all the while. While your article is correct in saying that we use pretty nearly the ceremonies of the Roman Catholic Church, it is just what is being used in the Episcopal Chapel of St. Mary the Virgin in Baltimore, and elsewhere among Episcopalians, who call themselves Catholic Churchmen. The only difference is that in our African Orthodox Church we authorize this ritual and make it official. But for the present the good old Book of Common Prayer (American, English and Canadian) is what our scattered congregation use. We begin with the simple plain services, then work up to the more ritualistic which we set as the standard to be ultimately reached.

We now have only one Episcopal jurisdiction, that of New York, comprising the States of New England and New York, and the work in Canada and Cuba. Consistory is recommending that New Jersey and Pennsylvania be set apart as the second Episcopal jurisdiction in September next, when General Synod meets, and Delaware, Maryland and the District of Columbia and the Virginias as the third. For each of these two proposed jurisdictions we need two Apostles. The same source from which my consecration came can help us to find a Paul and a Barnabas to assist a Peter, you will deserve a reward from your race, and the African Orthodox Church.

I know you are a true Afro-Amer-

ican and a loyal churchman. If you can help us to find a Paul and a Barnabas to assist a Peter, you will deserve a reward from your race, and the African Orthodox Church. Cordially and fraternally yours,
GEORGE ALEXANDER,
Primate A. O. C.

Church — 1923.

Episcopal.

COLORED PRIEST HONORED BY
BRITISH WAR OFFICE

Continued News
The Rev. Father Walter Payne Stanley, priest in charge of St. Clement's Episcopal Church, Houston, Texas, has received from the London War Office a British war medal in recognition of war work in Africa and in India. The medal is of solid silver, on the obverse of which is a picture of King George V, and on the reverse a picture of St. George, the British Patron Saint, killing the dragon. The receiving of this medal is a most distinguished honor, and Mr. Stanley has received the hearty and sincere congratulations of the Church and of his many personal friends. His war work in Africa and India, which was under the supervision of the British War Office, was of a most difficult and exacting character, and demanded training, patience and personality. The successful results of his services are attested by the award of this medal, which is only presented to those who have rendered signal service to the British nation in time of war. The receipt of this honor was a complete surprise to Father Stanley.

10-13-23
Before entering Holy Orders, Father Stanley, who was born and educated in the church, was for a short time in charge of a Presbyterian congregation in Louisville.

Church — 1923.

Episcopal.

EPISCOPAL CLERGY CONFERENCE HELD IN ATLANTIC CITY

Atlantic City, N. J.—The third annual conference of Church Workers Among Colored People in the First and Second Provinces, embracing New England, New York and New Jersey, held a four day's session in St. Augustine's Episcopal Church, Rev. J. N. Deaver, rector, beginning Tuesday, October 9.

At 8 p. m. after choral melody and an address of welcome by Rev. H. E. A. Durrell, Church of the Ascension, Rev. G. F. Miller of Brooklyn preached the sermon. Supper served at 6 p. m.

Many papers were read and discussed. The most important questions before the conference were the Training School for Colored Deaconesses and the necessity for greater effort towards self-support for the parishes and missions.

The following clergy were present:

The Revs. W. D. McClain of Massachusetts; H. B. Bowles of New Haven, Conn.; J. H. Johnson, Florida Howard, F. W. Ellegor, M. F. Duty, N. Peterson Boyd, W. S. McKinney, George Frazier Miller, Charles G. Howell, W. H. Smithwick, all of New York City; R. D. Brown of Newark, N. J.; G. M. Plaskett, F. N. Fitzpatrick, C. C. Corbin, J. N. Deaver, R. A. Jackson, M. J. Williams, all of New Jersey.

The Rev. John H. Logan, Scott Wood and H. L. Phillips were visitors.

Officers of conference are Revs. G. N. Plaskett, president; H. O. Bowles, vice-president; C. C. Corbin, secretary; Robert A. Jackson, assistant secretary; Joseph H. Brown, treasurer.

Among the laymen were Henry T. Mars and Clarence Robinson of New York; B. F. Wyche, L. H. Berry and R. W. Bagnall, and a number of others.

Tuesday, October 12, was Woman's Day. Holy communion was celebrated at 7 a. m. and morning prayer at nine o'clock. The preacher for the day was the Rev. W. D. McClane. At 8 p. m. evening prayer was said and addresses were delivered by R. W. Bagnall, L. H. Berry and others.

After the president's charge to the clergy and solemn TeDeum the conference closed with a banquet tendered the delegates and friends of the good people of St. Augustine Parish.

Church—1923

INDEPENDENT COLORED EPISCOPAL

CHURCH MAKING GOOD HEADWAY

Afro-American, Baltimore, Md.

2-16-23
Colored Bishop In Charge

Claims Direct Descent

From the Apostles

By Churchman

The Episcopal Church has, at last, some competition along the lines of its own claims. Those who are interested in the study of religious bodies operating among the race, will, necessarily, watch the growth of the comparatively new organization known as "The African Orthodox Church."

The history of this new organization, in a sense, is directly connected with the movement, for many years, in the Episcopal Church to secure Negro Missionary Bishops. The Rev. Dr. George Alexander McGuire, a very eloquent West Indian, and formerly a priest of the Episcopal Church, on the 2nd of September, 1921, in the city of New York, formally organized "the African Orthodox Church."

In the meantime, Dr. McGuire had been in correspondence with some of the prelates of the Eastern, or Russian Church, endeavoring to secure from such a source a valid Episcopate. If there be one distinguishing mark of Episcopalians, more than another, it is the claim of having a ministry directly descended from the Apostles. Hence, in projecting his new organizations, with the hope of taking away from the Episcopal Church the opportunity of doing any extensive work among the colored people, it was necessary that he should receive a "consecration" from such an historic source fully credited by the Anglican Communion throughout the world.

The thing that renders this movement peculiarly interesting is the claim upon the part of Bishop McGuire that he has actually received such recognized Episcopal Consecration as Bishop.

In the *Negro Churchman* a monthly magazine, published by the Consistory of The African Orthodox Church, Bishop McGuire says:

"For the benefit of our readers we shall give briefly the data concerning the source of the Episcopate of the African Orthodox Church. St. Peter became the first bishop and patriarch of Antioch in Syria about A. D. 38, reigning over his see for six years before he became Bishop of Rome. He was succeeded at Antioch by Evodius, and then by St. Ignatius the Martyr. In 1872 Ignatius Peter III became the 126th successor of St. Peter in his original chair at Antioch. It was this Ignatius Peter who by a patriarchal bull in 1891 allowed the consecration of the Priest Joseph René Vilatte

with the title of Archbishop—Metropolitan and name of Mar Timoteus I. for churches of the Orthodox Faith in the archdiocese of America.

On May 29, 1892, Archbishop Vilatte was consecrated in Ceylon by Archbishop Alvarez, assisted by Bishops Paul Athanasius and George Gregorius. Alvarez had been consecrated in 1889 by Athanasius and two others. Athanasius received his own consecration from the hands of Ignatius Peter himself in 1877. On September 28, 1921, George Alexander McGuire, elected by the First Synod of the African Orthodox Church, was consecrated, after necessary baptism, confirmation, ordination to minor orders, the diaconate and priesthood, by Archbishop Vilatte, in the Church of Our Lady of Good Death, Chicago, assisted by Bishop Wyblah, in the presence of a large congregation, including several clergymen of the Protestant Episcopal Church, who were friends and co-workers of Dr. McGuire during his long service as a minister of that body."

Bishop McGuire further says: "It is a branch of the One Holy Catholic and Apostolic Church controlled entirely by Colored Churchmen. In its first year it has extended its missions through several States, into Canada, Cuba, and Hayti. Besides the Bishop there are already 10 Priests, 3 Deacons, 2 Sub-Deacons, and several Deaconesses, Catechists and Seminarians in training." This new organization uses, pretty much, the same ceremonies as obtain in the Roman Catholic Church. Its headquarters are located at 224 W. 135th street, New York City.

Episcopal, (Independent Colored)

The Work Among the Negroes in the Light of the Future

By J. B. LEHMAN

As president of the Southern Christian Institute, Edwards, Mississippi, and later as superintendent of the work for Negroes, Mr. Lehman has devoted his life to the advancement of Negro education.

AT the dedication of the Lincoln Memorial Building in Washington, D. C., Principal R. R. Moton, Booker Washington's successor at Tuskegee Institute, said:

"In the providence of God there has been started on these shores the great experiment of the ages—an experiment in human relationships where men and women of every nation, of every race and creed, are thrown together in daily contact. Here we are engaged, consciously or unconsciously, in the great problem of determining how different races can not only live together in peace but cooperate in working out a higher and better civilization than has yet been achieved. At the extremes the white and black races face each other. Here in America these two races are charged under God with the responsibility of showing to the world how individuals, as well as races, may differ most widely in color and in inheritance and at the same time make themselves helpful and even indispensable to each other's progress and prosperity."

The place where the impact of this problem was felt first was in the religious life of the nation. When, in the days before the Civil War, the servants went into the gallery of the church and there embraced Christianity, the first step towards a spiritual brotherhood was taken that could never be retraced. After the war, when the work of laying the foundation of a new civilization was begun, the various churches cast about for ways of proceeding. Most of them attempted to organize the Negroes separately and thus launch them on a bark of their own. But the Northern Methodists, the Episcopalians, Congregationalists, the Disciples of Christ and a few others adopted the plan of holding them a part of their original organizations. This was the plan adopted by the English in Jamaica a generation earlier.

The advantage of the separate organization was that it gave the newly emancipated Negroes a chance to get experience in walking alone. The disadvantage in it was that it denied the Negro a fellowship that he could not well get along without. The Negro knows the white man in the relation of employer, business man, politician and office holder; but by this plan

he knows nothing of him in his church relationship. All the procedure in convention and missionary organization of those Negro organizations that have been independent was a court procedure. It was really pathetic that here in our Christian land the white man's influence in this respect was unknown by those who served him. Whatever help the white man could give under these circumstances was in the nature of a "hand-out," when the Negro needed the hand of fellowship, the touch of spiritual life.

The advantage of the united plan was that it gave the Negroes the contact with the white people in spiritual procedure that enabled them to overcome their own tendencies to go the other way. This has been shown in Jamaica where so much more progress has been made than in any other islands of the West Indies. But its greatest advantage must be sought in the future. It will insure against a separate Negro denomination in the future. And to us who have so earnestly contended that denominationalism is wrong, this should mean much; for we would be no more justified to make one because of race than on account of doctrine. While it appeared to the Negro that this would necessitate taking an inferior position—and it did this in the beginning—it really opened the way for him to work his way to the heart of the greatest problems of the future of the church. Those who have the prophetic eye can see at a glance what this will do in the not far distant future. The place this will give our schools, our interracial work and our religious educational work in the decades to come is obscured to the superficial now, but those who like Abraham can see that day may rejoice and be glad.

We have now in the United States something over seven hundred organized congregations. They have state conventions in Ohio, Virginia, North Carolina, Georgia, South Carolina, Florida, Alabama, Tennessee, Mississippi, Kentucky, Missouri, Arkansas, Kansas, Oklahoma, Texas and the District of Columbia and Maryland. Illinois is organizing one now and California is longing for an organization. A national convention has been organized by all these, and this national convention has representatives on the recommendations committee of the international convention as a provincial convention. They are in fellow-

Christian.

ship in all the great enterprises of the United Christian Missionary Society. Here we have a solution of the race relation from the top down. When we try from the bottom up we must always reckon with the ungodly and wicked, but here we have the most developed souls of both races to deal with, those who want good and are willing to sacrifice for it.

The United Christian Missionary Society will spend about \$10,000 this year in strategic places like Memphis, Tennessee; Chicago, Illinois; Cleveland, Ohio; Austin, Texas, and states like Texas, Missouri and southeastern states. We believe we are doing a work that will show gratifying results in the not distant future. The Negroes are taking their first steps in putting on a worthy program for the international work, but like our white people, they are finding out it is not an easy task to change from the old way to the way of vision.



The Sixth National Convention of Our Negro Christian Churches

It met in Indianapolis August 21 to 27, 1922, under the presidency of Elder Preston Taylor of Nashville, Tennessee. This organization is auxiliary to the United Christian Missionary Society and proposes to raise this year \$20,000 as its share of the church's missionary offering.

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THE WORK

The National Convention which has just closed at Kansas City, Missouri, was in my estimation the best yet held. Its work was more constructive, and the brethren knew how to hold themselves more in bounds than ever before. No doubt, others will give more of the proceedings of the meetings and of results. We wish here to give the program for the year which was formulated by the Joint-Executive Committee and adopted by the convention. This is as follows:

The Joint-Executive Committee made up of seven members chosen by the National Convention and seven chosen by the United Christian Missionary Society, makes the following report; viz: *Edwards*

1. That Brother P. H. Moss be given a leave of absence for a period of time necessary for regaining his health. *Mississippi*

2. That for the advancement of our Sunday School work we make a special effort to have ten century Sunday Schools.

3. That Miss Deetsy Blackburn hold during the year two classes of instruction for leaders of Vacation Bible Schools.

4. That a special effort be made to stimulate and develop Christian Endeavor workers, and that a period be given on next year's program for young people.

5. That a committee of three be appointed to adopt a motto for the next National Convention, the committee consisting of Preston Taylor, Robert M. Hopkins and Mrs. William Alphin.

6. That Mrs. Rosa V. Grubbs be our General Field Worker for the Woman's Department and that she be authorized to head our Emergency Campaign.

7. That Preston Taylor, president of the National Convention, be asked to give as much of his time to the development of the churches and problems of missions as his business will permit, the United Christian Missionary Society paying his expenses.

8. That William Alphin be chosen as Field Secretary of the Churches to work under the direction of the Home Department of the United Christian Missionary Society, beginning

January 1, 1924.

9. That the following recommendations on evangelism be made, viz:

(1) That each church seek to have twenty per cent increase in membership this year.

(2) That each church have a pre-Easter Campaign, or a revival meeting, or both, during the year.

(3) That each church plan a sunrise prayer meeting on Easter morning.

(4) That each pastor hold a revival meeting outside of his local congregation, and that his church pay his salary while he does this, and that he remit all money he collects to the missionary board of his state.

(5) That each church promote the Pocket Testament League Plan, seeking to have every member of the church to carry a testament with him wherever he goes and read a chapter at least each day.

(6) That each Bible School prepare to observe at least two decision days, one at Christmas and one at Easter.

(7) That Evangelistic Institutes be held at the Southern Christian Institute and Jarvis Christian Institute in January, to which ministers and church officers be invited.

(8) That our aim for this year be \$25,000.00, \$5,000.00 of which sum shall be the responsibility of the women as a Jubilee Offering.

(9) That all money raised in the local churches for the work carried on by the U. C. M. S. and the National Convention be remitted to the U. C. M. S. for record and redistribution to the several interests and auxiliary agencies.

The Gospel Plea
Now brethren, not many of these items thus adopted need explanation. They are very clear in themselves. But we wish to say a few words on some of them. *Edwards*

The first report brought in provided that Mrs. Rosa V. Grubbs be the financial secretary until July 1st, when provision was to be made for a budget for a man in the field. This was sent back to the committee with a desire for both now. The committee then made Mrs. Grubbs General Field Worker for the Woman's Department and chose William Alphin as Field Secretary for the Churches,

the salary of both to be paid out of the budget of \$25,000.00. So our churches will now know that after January 1, 1924, we are to have the three departments well headed up, Brother Moss for the Sunday Schools, Rosa V. Grubbs for the Women's Work, and William Alphin for the Churches. *1-29-23*

The tenth article needs some explanation. All field workers know that they cannot go on the field and ask for two funds at once. One kills the other. But the National Convention and the Women's Department need money for legitimate expenses. So it is decided that all missionary money shall go to the U. C. M. S. and the Joint-Executive Committee will make out a reasonable budget for these and the U. C. M. S. will distribute to the treasurer of the National Convention this amount so it can be paid out as necessary. This is exactly as the International Convention does. It collects no money. It has its budget and the U. C. M. S. pays it out thus. Brethren, we are coming fast to maturity where we can walk as others walk.

In the future work committee report it was urged that every church appoint a reporter for the Gospel Plea and all churches were asked to circulate it. The paper has a wonderful chance to do big things. A paper run wholly by the white people could not do it, a paper run wholly by the Negroes could not do it, but here is a chance to work together and do a great work. If we could go to two thousand we would get good advertising and we could improve the paper in every way. Now up and at it with a spirit.

Church—1923.

Church of God and Saints of Christ.

PORTSMOUTH, VA. STAR
APRIL, 22, 1923

LAST RITES BRING "FEAST OF LORD'S PASSOVER" TO CLOSE

Hundreds of Delegates Begin Preparations For Departure Today.

The "Feast of the Lord's Passover" of the Church of God and Saints of Christ, colored, came to a close at Belleville, on the Churchland road, Friday night, but the real celebration did not end until last night. Today the fifteen hundred delegates will be departing. The last of the visitors will probably not get away before Monday.

The "Feast" was a great success, according to those in attendance. Bishop William H. Plummer, the Grand Father Abraham of the Church, also regarded the occasion as a big success and the chances are that the "Feast" will be held here again next year. Up to this time, the annual celebration had been held in Washington, D. C.

Travel In Autos

The Belleville celebration cost approximately \$2,000. Some elders of considerable means in worldly goods were in attendance. At least twenty came in their own automobiles, these being from New York, Philadelphia and points in New Jersey and Pennsylvania. Some of the foreign cars were of expensive make. One bus came from New Jersey, bringing a dozen or more visitors. It required one tent to house the machines of the visitors during the celebration.

During the "Feast of the Passover," many residents of Portsmouth visited the Belleville settlement. The settlement was a great surprise in size and operation. Bishop Plummer's followers believe, like John Wesley, that cleanliness is next to godliness. The Belleville settlement is sanitary to the last word. Everybody is required to take at least two baths a week and there are showers for the men and women to wash under.

The children who are students in the Belleville school are also taught cleanliness. They must behave, too, and the rod is used to enforce rules and regulations. During religious services all children attend in a body. There are both male and female supervisors and they carry

their rods and whipping straps with them to see that the youngsters mind and do not disturb their elders while at worship.

The sergeants at arms wear their badges in a conspicuous place on their lapels and when orders are given by these officers they must be obeyed. If worshipers are told to move their seats they must move quickly or the law is invoked. There is always order and decorum when religious exercises are in progress.

The settlement at Belleville maintains its own butcher and all fowl and meats are killed by this butcher working under authority of Bishop Plummer. Beef, sheep, swine and fowl are all acceptable foods.

The Belleville settlers, as well as all followers of Bishop Plummer, live by the Old Testament literally.

The Passover has come and gone, their several ways home. And the time was so short that it hardly had begun before it was over. But everybody enjoyed themselves, especially Thursday evening, at the exercises of the juveniles. The program was as follows:

Opening recitation by little Joseph H. Stephenson, age 4, "Saints, Did You Ever Consider?" It was beautifully rendered. A dialogue, "Beautiful Canaan Land," by four boys and six girls, was the second offering; No. 3, "Just a Little While Ago," by little Joseph Stephenson, Joseph Oakly and Ruth Garriss; No. 4, musical number by the juvenile choir of Philadelphia, Pa.; No. 5, "What Shall I Pack To Carry?" by little Ruth Moore; No. 6, "I am Grand Father Abraham's Little Friend," by little Angeline Spencer and Hannah Thomas; No. 7, The books of the Old and New Testament, by little Joseph Henry Stephenson and Caleb Garriss; No. 8,

musical girls, of Belleville, ph Sold Into Egypt, by boys, opened by St. Ruth, No. 10, musical number by Belleville choir, after which there were several beautiful selections by the Choice Choir.

The tots were bright, smart and

snappy. And went through their exercises without faltering or stumbling. Each one was master or mistress of his or her part. While they all were brilliant, little Joseph H. Stephenson positively shone. This little fellow has the faculty of memorizing many verses, in fact, as many as four and five verses of four and five different pieces by having them repeated to him. That in itself is remarkable, but when he is able to take part in an entertainment and be in three or four different roles without getting mixed up, it is remarkable in one so young. He took part in four out of ten numbers. The meeting the following

"Feast" Declared a Big Success and May Be Held Here Next Year.

day was according to routine.

The Saints are loud in their praise of Grand Father Abraham Bishop William H. Plummer for his great work in so short a time. The storehouse, the electric plants, the water system, the trucks, many more conveniences that are usually foreign to persons living in the country. Truly Bishop Plummer is a credit to all concerned. He is solvent in business (he liquidates his debts); unrivalled in genius (as a leader he is without a peer); resolute in determination (otherwise he would have stopped long ago); unwavering in faith, "Abraham believed God," Gal. 3:6.

The text on the Sabbath Day (Saturday) was Jer. 12:5 and a wonderful sermon was preached by Bishop Plummer. He also preached a short, powerful sermon at the close of the Sabbath (sundown).

Negro Convention Ended Profita le Session Held In Leading Local Church

ANNISTON ALA EVE STAR
OCTOBER 1, 1923

Interesting Series of Sub-
jects Discussed at First
Congregational Center

The second Congregational Dis-
trict convention of Alabama, col-
ored, which met at the First Con-
gregational Church Friday eve-
ning, with Rev. S. Snell of Ath-
ens, Ala., moderator, presiding ad-
journed Sunday evening.

Rev. A. T. Rollins, of Jenifer,
led the devotions. Welcome ad-
dresses were made by Madam G.
A. Rogers, Supt. DeArman and
Pastor Holloway, for the city, the
church and the other denomina-
tions, respectively. The sermon
was preached by the Rev. S. H.
Williams of Sheffield, subject,
"Ground-hog Christions," basing
his remarks on the 91st Psalm:
"God is our refuge and strength."
The ground-hog was held up as a
type of the true Christian—He
burrows deep and circuitously in-
to the ground—never shows himself
although his works are much in
evidence. "Let your home be
such a burrow," he advised.

Saturday morning, Rev. C. W.
Hannah, of Bexar, led the devo-
tions. From the various churches,
Sunday schools and Christian En-
deavor societies encouraging re-
ports were read. The "Every-
member canvass" came up for dis-
cussion, led by Supt. Barnwell, who
discussed the superintendent's
part. He showed that unless the
church adopts a more systematic
scheme of giving it will be neces-
sary to close one after another of
the schools and struggling church-
es as the expense of upkeep grows
greater.

The minister's part was discuss-
ed by the Rev. E. C. Lawrence, of
Birmingham. He called on sever-
al ministers and laymen for a def-
inition of the E. M. C. There was
small agreement in the answers.
He defined it as the effort to line
up for the greatest efficiency ev-
ery member of the church, not
omitting the children, in ways fi-
nancial, moral and spiritual, for
the growth of the church and
the betterment of the community.
"And the pastor," said he, "is the
key to the situation."

Supt. G. W. DeArman discussed

the layman's part. He made a
strong plea for co-operation and
team-work between the pastor and
the people and among the people
themselves. The spiritual signif-
icance of the E. M. C. was set
forth by the moderator, Rev. S.
Snell. The Exodus as it affects
the group was viewed from many
angles by the Rev. F. G. Ragland
of Ensley. "Good has come out
of it," he declared, "but the thing
is being overdone. It is time to call
a halt. Conditions are constantly
growing better in the South and
we can make good and be happy
here as well as there, but if one
must leave the South, go west."

Saturday evening the delegates
heard to their delight the story
of Gipsy Smith at the big tent.

Sunday morning found most of
the delegates in the Sunday school.
Several of them made short ad-
dresses. The Rev. E. C. Lawrence
spoke strongly in behalf of the
modern system of Bible study in
the Sunday schools. Rev.
A. H. Rollins spoke as ear-
nestly in favor of the Internation-
al Lessons. The sermon was
preached by the moderator, Rev.
S. Snell. "Higher Standards" was
his subject, text, Isa. 62, 10; "Lift
up a standard among the people"
—standards financial, money is
sacred and ought to be spent sa-
credly; standards social, in the
sight of God there is no double
standard for men and a single one
for women; standards morally,
there can be no divorce between
religion and morality, and an im-
moral preacher is worse than no
preacher; standards spiritual,
Christ and the old time religion is
the only hope for a distracted
world."

Communion was administered
by the Rev. E. E. Johnson of
Gadsden and Supt. Barnwell. Ma-
dam N. B. Hawkins, of Birming-
ham, sang in a most acceptable
manner. "He Saved Me, Too."

At the afternoon session Prof.
E. M. Standish, of Talladega col-
lege, told of the work of the Mc-
Dowells in Portuguese West Africa.
It was detailed as to their diffi-
culties in starting a new mission
at Angola—the hardships of trav-
el, the superstitions of the na-
tives, their age-old heathen prac-
tices, and the difficulties of house-
keeping in a kraal. An appeal

was made for the better support
of the mission, which was under-
taken by the colored congrega-
tionalists of America.

Prof. W. H. Holloway, of Tal-
ladega, had for his subject, "The
Call of Congregationalism to Its
Youth," but had to lament the
fact that the very class he was
called upon to address was not
present. "Congregationalism, the
foundation and form of our gov-
ernment," he said, "is based not
on any creed or dogma, however
ancient, but upon the freedom to
think independently and worship
God according to the dictates of
one's own conscience. Hence the
necessity for the education of the
masses. The young people every-
where are saying, 'We are tired
of the old style of preaching to
the emotions. But for one hun-
dred calls last year to pupils there
were only 15 prepared men. It is
the privilege and opportunity of
the church to enter and supply
this field.'"

In the absence of President
Sumner, Dean Hyslop, of Tallade-
ga college, preached on the sub-
ject, "Christian Optimism." Opti-
mism he defined simply as hope,
without which no man ever ac-
complished anything definite or
permanent in this world. "But
there is a vast difference between
mere optimism and Christian op-
timism which looks away and be-
yond time and science." The
meeting closed with words of ap-
preciation from the ministers and
delegates to meet next year at
Ensley. Madam L. sang
feelingly, "There's a Beautiful
Land on High."

Church - 1923.

The Great International Sunday School Council In Chicago In February.

As Sunday School Editor of the Colored Methodist Church, we represented our Church in the International Sunday School Council that met in Chicago, upon the date of Feb. 1922.

Of course the Editor was pleased to have met this body for the first time; witness the great deliberation and is now ready to go to work again in an humble way and help to offer our contribution in matters of that kind of religious endeavors through the Sunday School that go to help make up character.

The Editors of the Colored churches and other outstanding representatives of Sunday School work had the preliminary meeting two days in the Colored Branch of the Young Men's Christian Association prior to the big meeting of both white and colored that met in Chicago Beach Hotel. In the Young Men's Christian Association meeting, it was Mr. J. W. Eichelberger, Jr., that was the moving spirit and furnished much data and inspiration to all of us. We are giving a statement, of what the Colored workers accomplished for the two days, on another page. It is self-explanatory and we give it for what it is worth. We feel that the two days preliminary meeting went far in helping us to settle among ourselves what to us are our needs, and also how we may set to work to remedy the many defects and to make better our Sunday School work.

The bigger meeting, that met in Chicago Beach Hotel with 161 delegates and composed of both white and colored had great things in mind and went far in deliberating upon the question of religious education, and the slogan seems to be

that the Church and week-day school must emphasize above all else that kind of training that goes to make good citizens and devout Christians. It is clear in our minds that the day has come when no longer men are contented to dream about heaven and places of rest in the great beyond; but it is the problems of today that claim our attention and the duty of the church in seeing to it that these Christian principles are applied in remedying our wrongs and thereby making the world fit to live in.

Possibly, the statement of Dr. Hugh S. Magill, in his annual report sets more clearly before us the objective of this great council in the matter of forming correct habit and character and thus giving us good American citizens. It follows: "The basic facts, stated without argument, as I comprehend them, are as follows:

The only hope for civilization lies in a knowledge and application of the principles of the Christian Religion.

Christian ideals can best be made dominant in life and character through the Christian nurture and training of childhood and youth.

It is axiomatic that what you would have in the life of a nation must be incorporated in its system of education.

No educational system can produce the highest type of character and citizenship without religious training.

The appalling prevalence of crime among youth makes it imperative that some influence shall be used to bring about the right motivation of the rising generation. The experience of centuries has proven that the Christian Religion is the most dynamic force

in the world for the development of sterling character and right conduct.

The separation of Church and State is a fundamental principle of our Government, but this does not mean that the State can get along without the Church, nor the Church without the State.

The fathers of our country recognized this when they declared that religion, morality and knowledge are necessary to free government and to the happiness of mankind.

In a nation which guarantees to every person the right to worship God according to the dictates of his own conscience, the Christian Religion cannot be vitally taught in a tax-supported system of schools.

The State should provide an efficient system of general education; the Church must provide an efficient system of religious education.

Such a plan in no wise interferes with religious liberty; it is fair and equitable alike to Jew and Gentile, Protestant and Catholic.

Through the International Sunday School Council of Religious Education, the Protestant Christian Churches of America propose to establish and carry on through co-operative efforts, which shall in no wise interfere with the programs and policies of each denomination, an efficient system of Christian Education on behalf of these Protestant Christian Churches, granting the Jews and Catholics the unquestioned right of doing the same for the children of their faiths.

The purpose of this great forward movement in Religious Education is two-fold; to train the youth of our country for a life of

service and good citizenship and to bring them into the Church, and through obedience and service to the Master save them for a life eternal.

A movement founded on such sound principles and having such worthy purposes should command the support of every God-fearing man; of every loyal citizen. The future of the Christian Church is dependent upon a membership intelligently Christian. The future of our nation is dependent upon a Christian citizenship. Love of God and the up-building of His Church, and love of country and the preservation of America's highest ideals, are back of this nation-wide movement for Religion and women in every walk of life are ready to give it their support. What more patriotic service can be rendered than to train up the youth in an intelligent understanding of the Bible, in reverence and obedience to God and His eternal laws; and in respect for justice and right in all the relations of life as exemplified by Jesus Christ. The far-visioned statesmen of today recognize, and frankly concede, that the hope of the world lies in the application of Christian principles to the solution of the complex problems, national and international, that confront us.

Such are the purposes of the International Sunday School Council of Religious Education as we understand them. To realize these ends, there must be developed a practical working program, and an organization to put the program into effect.

EDITORIAL
JOINT MEETING OF THE WHITE AND COLORED BISHOPS IN NASHVILLE.

It has been announced that the

Bishops of the Methodist Church South and those of the Colored Methodist Church will meet in joint session Monday of next week. This meeting has for its purpose the educational and other big interests of the Colored Methodist Church. No meeting could be more significant than one of this kind. No doubt but that these Bishops will go over all matters pertaining to the general uplift of humanity and also suggest plans whereby the two people can get closer together and make better the conditions in our country. It is more and more apparent that these two people of these two churches have more in common than any other two distinct organizations in this section but they have better opportunities than any other distinct organizations to offer the best contributors in matters racial. It is this: The two churches commenced together after the war with the "Inter-Racial" program. Indeed this was the outstanding element in the very organization. They have opportunity through the system of schools; missionary and otherwise to get together the leading men and women and thus go over the problems and to plan ways of work. They can thereby make inroads upon the prejudice without saying it in so many words. The program of service takes the place of so many theories. Instead of so many hollow declarations upon both sides in matters of disclaiming any prejudice and with the wind up from each: "I am willing to do anything to promote the good will of all mankind," each of the two races have presented a well thought out program of service and insist upon its being carried out. This after all is the only

way to rid each race of its narrow self and puts in the element of tangible service. This goes further to strengthen confidence than many speeches.

The C. M. E. People are expecting all of their Bishops to take in this meeting. Now is the time for them to show all signs of co-operation and to make bigger the results of the well begun efforts of the fathers of our church. We hope no man of them will be found wanting. This is the day for working together of the people of all races. Yes, race pride is better shown in the willingness to work with men regardless of race upon any and all matters that serve to make men bigger and put nearer the Christ standard. Nashville awaits the coming of the C. M. E. Bishops with open hearts and the willing spirit to meet the white brother half-way upon the things that make uplift, progress and general inspiration.

**N. C. COLORED AND WHITE
METHODISTS JOINT CONFERENCE**

Nashville, Tenn., May 9.—History was made during the past week for the Methodist Church, South, and Colored Methodist Church. The College of Bishops of these respective Methodist bodies met in joint conference to discuss means of co-operation in regard to Negro education in the South. The conference discussed the operations of the Paine College, an institution for the higher training of Negroes in Augusta, Georgia. The Paine College is owned and controlled by the M. E. Church, South.

The Colored Methodist Episcopal Church is an organization having behind it fifty glorious years. During these 50 years she met the scorn of enemies, her property was taken by other folks calling themselves Colored Methodists, her Bishops were persecuted, and her aims willfully misrepresented. "Rebel," "Southern," "Secesh" were the epithets hurled at her. Her detractors forgot that there was a God to whom she could appeal, and now in spite of all the "little church" of 1870 with 60,000 members has grown to just a few thousand less than 400,000, and with great and powerful churches with memberships ranging from 3500 to 1,000 in the great northern cities. ~~W. E. B. DuBois~~ the statement "southern church" as a sneer and an implication that we are confined to that locality alone. If we are southern, then all negro churches are southern.

However we rejoice in the fact that we did decend from the M. E. Church South in a regular way, and on our own request. No body asked us out of our Mother Church. Indeed there were splendid men in the M. E. Church South who did not want us to go, but Miles and Jane and Holsey were free men and contended for a separate church. We did not secede, but history shows we were organized regularly and Bishops ordained by **Methodist Bishops, who had received their authority,** without a break from the founder of Methodism, John Wesley. And history shows that the C. M. E. Church is the only Negro Methodist Church that can claim that regularity. Yes, Colored Methodism comes to her second half century, proud of her record and with a determination to become a **world church** to the glory of God, and the salvation of humanity whether it be white, black, brown or red.

THE COLORED METHODIST EPISCOPAL CHURCH

This Church is that body of colored Methodists organized after the war from the colored Methodists who were then in the Methodist Episcopal Church, South. There has always been a close tie and good understanding between this Church and our own. Our Church has helped them carry on their work—not as much as we should have done, but it has been substantial help gladly given. We believe beyond a doubt the truest type of colored people in America.

Recently some controversy has gone on between the leaders in this Church and the leaders of the Zion and Bethel churches. The others have taken a fine at the C. M. E. folks for asking help from our Church. In the counter fine our colored friends have accepted the charge with pride and also reminded them that often the other churches have taken help from white Methodists in the South who thought they were contributing to the Colored Methodist Episcopal Church. Which we know to have been a fact

in Richmond and other cities.

We are glad to take some extracts from the controversy because of the very fine tribute Editor Parker of the CHRISTIAN INDEX, the official organ of the Colored Methodist Episcopal Church, pays to our own Church and the ties that have bound us together. It has the right spirit and it is a heroic defense of them and their rights. If all utterances were like this we would have much less difficulty working out our affairs here together. We commend him for his words and we urge all our Southern Methodists to stand by the Colored Methodist Episcopal Church folks. Be sure you know who they are and help them. Don't make the mistake to give the help you mean for them to others. We are not fighting the others, but we are defending our own colored folks. We know them; they have stood by us and we should stand by them. We can count on them. But let Editor Parker speak:

The brilliant editor says "Our self-reliance in the matter of support is our glory" and right there the C. M. E. Church congratulates Zion, but at the same time we add that Colored Methodism has been self-supporting since 1870, and today collects in proportion more general funds with which to support herself than any other Negro Church. What we get from our mother Church is given because it is ours. We don't have to beg for it.

The good doctor gives as a parting shot "that the C. M. E. Church cannot get closer to the M. E. Church, South" and at the same time approach organic union with the A. M. E. and the Zion Church."

We have no objection to Zion and Bethel churches getting together. They ought to. They had a common origin. Both came from the M. E. Church and set themselves up in about the same manner. We say with seriousness that desirable as the union of Negro Methodism is, if it comes at the cost of the C. M. E. Church breaking with the Church which gave her legitimate birth, and has proven during the dark days a real friend—in short, if we must break with the M. E. Church, South, to try an experiment with Zion and Bethel, the price is too dear. We would no sooner do that than Negro members of the M. E. Church would break with that great body. But we need not continue this discussion longer. For the benefit of our readers we wish to say that Dr. Alleyne is a candidate for the Episcopacy in Zion “by nature and more so by practice.” He has the Episcopal fever and it is rather dangerous, and one would not expect to hold a man accountable for delirium superinduced by that fever.

—From the Richmond Christian Advocate.

We thank good Dr. Rowland for his kind comment, and by the way, Dr. Rowland has always been a friend to the C. M. E. Church as Drs. Rosser and others in that part of the Church can testify. We still dare to say that the M.

E. Church, South and the C. M. E. Church hold the key to the great racial questions in the South," and the ringing utterances from their pulpits, coupled with action during the last year prove our statement. Again we thank you, Dr. Rowland.

Church—1923.

C.M.E.

C. M. E. PREACHERS IN CONFERENCE ARE HALTED

(Special to The Reporter.)

Tuscumbia, Ala., Nov. 25.—Bishop Charles H. Phillips of the Colored Methodist Episcopal Church has just closed the annual meeting of his denomination in this city. The meeting was well attended by delegates, members and friends. Bishop Carter of Chicago, attended the conference. Only a few changes were made and just as was predicted some weeks ago some of the elders met trial for such publications which involved the bishop. The jury, of course, appointed by the bishop, it is charged convicted their fellow elders and associates as being somewhat over-free, it is stated, with their pens. Those who were convicted of the charges were Reverends R. M. McKenzie, R. T. Fulwood, W. M. Selden and E. T. Wood. The men protested their innocence, it is stated, to the last, but to no avail and when the verdict was read after some remarks the Bishop is quoted as saying that there could be no appeal from his decision. The punishment of R. M. McKenzie and R. T. Fulwood was a suspension for 15 minutes, W. M. Selden was suspended for three months and E. R. Woods for 12 months. D. G. Woods also had a charge against him for a similar offense, but being in another bishop's conference, Bishop Phillips announced that he was out of his jurisdiction and the charges would remain against him forever unless they were erased by a regular trial or some course of procedure which would clarify the matter and that he had a letter from Bishop Williams asking that the charge be transmitted to him and to this it is stated the bishop said that no such thing would be done by him for the reason that Bishop R. S. Williams, Senior Bishop of the church, would shield Woods, whitewash the charges and nothing would be done, and that he wanted a special committee to watch the newspapers for any publication involving him and to report immediately ministers of his conference who would sign their names to such

documents. It is also charged that the good bishop stated that he would give one hundred dollars to any person who would find the name of a certain minister of his conference attached to some document of a public nature involving his name, especially if the document went along the lines of questioning his position or attacking his character.

Reverends McKenzie and Fulwood served out their suspension while the venerable bishop kept time by his own watch and thus endeth so much of the plight of the McKenzie-Fulwood-Selden and Wood quartet.

Church-1923.

Catholic.

REV. JOSEPH A. JOHN, L. A. M.

WITH Right Rev. John J. Collins, S. J., formerly Bishop of Jamaica, West Indies, but now stationed at Fordham University, New York, officiating, the Rev. Joseph A. John was elevated to the dignity of the priesthood on June 13th, in the Church of St. Benedict the Moor, New York City.

Father John, who is a native of Grenada, B. W. I., was educated at St. Joseph's College, Baltimore; Laval University, Quebec, and with the African Missionary Fathers in Holland, and Carthage, Africa. Poor health forced him to give up his studies in Carthage and seek a more favorable climate. Hence it was that he came to America. He completed his education at St. Anthony's Mission House of Studies, Highwood, New Jersey, which was established three years ago by the Very Rev. Ignatius Lissner, L. A. M., at the direct instance of Cardinal Van Rossum, speaking for His Holiness Pope Benedict XV.

Father John celebrated his first Solemn Mass on Sunday, June 17, in the Church of St. Benedict the Moor. The Rev. Alfred Laube, L. A. M., of Augusta, Georgia, was assistant priest, the Rev. Timothy Shanley, of St. Benedict's Church, was deacon, and the Rev. John F. Curran, also of St. Benedict's, was sub-deacon.

In the sanctuary were the Right Rev. Mgr. John E. Burke, director general of the Catholic Board for Mission Work Among the Colored People; the Right Rev. Mgr. John P. Chidwick, D. D., pastor of St. Agnes' Church, New York City; The Rev. Alphonse Barthlen, L. A. M., and the Rev. Edmund Schlecht, L. A. M., both professors in St. Anthony's Mission House of Studies; the Rev. Thomas M. O'Keefe, pastor of St. Benedict's; and the Very Rev. Ignatius Lissner, L. A. M., head of the Lyons African Missioners in the United States and founder of St. Anthony's Mission House.

The sermon was preached by our Director General, the Right Rev. John E. Burke, who, declaring that no nation or race had ever been converted except by its own leaders, made a stirring plea for more Negro vocations.

"Gratitude and thanksgiving," he said, "are in our hearts today. You all know that I have been for years and years a staunch advocate of the necessity of colored priests in the United States.

"We who are working among the eleven million colored people in the United States are planting the seeds. Thank God, we can already see consoling results. I believe the harvest is to come from the colored priests in the United States. We need colored priests. We need colored Sisters, and, thanks be to God, they are coming. Obstacles must be overcome, and prejudices must die."

Declaring that "the white race has not the monopoly of the benefits of the Redemption—the grace of God can work in the soul of a black man as efficaciously as it can in the soul of a white man," he urged all present to "agitate in prayer for colored vocations. Agitate among yourselves that the idea may spread. Agitate by co-operating with those who have taken up the work of educating young colored men and girls for the priesthood and the Sisterhood."

Addressing the celebrant, he said:

"Father John, we welcome you to the ranks of the clergy, and we press you to our bosom. Go forth to your divine mission with a stout heart, trusting in God's grace. Our prayers will follow you that He who said to His first priests, 'Go into the whole world and preach the Gospel . . . I shall be with you unto the end of the world,' may be with you at all times, your inspiration and your strength and your reward when your day in the vineyard is over."

Father John has a brother, a Dominican friar, in France, and a sister, a nun in Trinidad, B. W. I.

ANOTHER COUNTY HEARD FROM

WITH hearty thanks to Rev. Edward J. Curran, pastor of St. David's Church, Willow Grove, Pa., for his editorial in the July number of his *Monthly Messenger*, we gladly reprint his article for the benefit of our work. How grateful we would be if, now and then, we could publish similar productions from the pens of pastors who are even more zealous for souls than we are! Many could supplement the priestly welcome accorded our representatives and the granting us a collection for the missions, by an expression in writing, as the generous Father Curran has done.

"THE REV. DR. KRAMER AND HIS NOBLE WORK"

"On the morning of Sunday, the eighth instant, the Reverend Dr. Kramer, assistant to the Right Reverend Monsignor John E. Burke, of New York City, honored this little parish of St. David, by coming to us to make an appeal for one of the greatest and most important objects of the American church today: the Negro Missions in the United States. It seems fitting, then, that we should devote a few lines of our present issue to the truly noble work in which Monsignor Burke and Dr. Kramer are engaged.

"When Christ established His Church, He intended that she should be strictly and uncompromisingly Catholic, and from the time of her foundation to the present day, in her divine element, she has upheld, and for all eternity, will uphold, this high ideal of Catholicity. In her human element, however, owing to the baneful effects of original sin, she has, here and there, and from time to time, fallen short of the ideal.

"All kinds of slavery of the human race are, of course, opposed to the principles of our holy religion, and yet it was a so-called Catholic country, Spain, that introduced, or at least helped to introduce, the nefarious African slave trade into America.

"Before the Civil War, so-called Catholics vied with others, in buying and selling their Negro brothers and sisters, and during the war many of these so-called Catholics were among the bitterest opponents of Emancipation.

"At the close of the Civil War, the total Negro population in the United States was about six million. Of these six million persons, there were, according to the statistics of the times, in one state of the Union, about two million Catholics. Now, after the lapse of a little more than half a century, although the total black population has increased to approximately twelve million, there are, so far at least as statistics show us, only a quarter of a million Negro Catholics in the whole country.

"Why this decrease? It was due principally to the more or less ignorant racial prejudice on the part of white Catholics.

"We, white Catholics, have ostracized our Negro brother, till that brother feels that he is not wanted amongst us.

"We have barred him from membership in many of our societies. We have closed against him the doors of many, if not of most, of our institutions of higher learning; at least materially, if not formally, we have joined some of our non-Catholic neighbors in insulting Catholic priests and Sisters of the Negro race. Many of us show by our conduct, that we despise even white priests and Sisters who devote their lives to the evangelization of the black race, and in our churches we often merely tolerate the presence of the Negro.

"Monsignor Burke and Dr. Kramer have espoused the cause of this down-trodden race, and in conjunction with a zealous, though exceedingly small band of faithful priests and religious, are doing their utmost for the betterment of that race. May God bless the labors of these apostles, and may He bring the vast body of American Catholics to a

realization of the rank injustice of racial prejudice.

"FATHER CURRAN."

COMMISSION- THE PHILADEL- PHIA OVERTURE.

The Philadelphia overture referred to was an overture from the Presbytery of Philadelphia, in which the General Assembly was asked to direct the Presbytery of New York to see that the preaching in the First Presbyterian Church in the City of New York conforms to the Confession of Faith as opposed to certain doctrines preached in the First Church by the Rev. Dr. Harry Emerson Fosdick, its associate Baptist pastor.

The Committee on Bills and Overtures presented to the Assembly both a majority and a minority report on the Philadelphia overture. The majority report opposing the overture was signed by twenty-two of the twenty-three commissioners composing the committee, while the minority report, which favored the overture, was signed by one lone man, namely, the Rev. Dr. A. Gordon MacLennan, pastor of the Bethany Church of Philadelphia.

The Assembly by a roll-call vote of 439 to 359 adopted the minority report, thus saving the Presbyterian Church, for a time at least, from a threatened calamity.

The following shows how the commissioners of the four colored Synods voted or failed to vote on the issue:

Atlantic Synod.

Atlantic Presbytery — Yes: Thompson, Harper.

Hodge Presbytery—Yes: Kennedy; No: Bryan.

Knox Presbytery — No: Gregg; Absent? Green.

McClelland Presbytery — No: Jackson, Johnson.

Fairfield Presbytery—Absent: (?) Frierson, Donnelly.

Canadian Synod.

Rendall Presbytery — No: Gunter; Absent? Houston.

White River Presbytery—Yes: Stinson, Torrence.

Kiamichi Presbytery — Absent? Grier, Burris.

Catawba Synod.

Cape Fear Presbytery — No: Savage, Cozart.

Catawba Presbytery — Yes: McCrorey, Beaty, Jolly; No: Watkins.

Southern Va. Presbytery—Yes: Onque, Foster.

Yadkin Presbytery — Yes: Cox, Marsh.

East Tennessee Synod.

Birmingham Presbytery—Yes: Nelson, McDonald.

Le Vere Presbytery — Yes: Daily; No: Boyden.

Rogersville Presbytery — Absent? Williams; —

We must confess we were greatly disappointed in the fact that so many of our colored commissioners voted no on the overture. While the votes of the colored commissioners were distributed just about as the votes of the white commissioners were, we had hoped and expected that they would vote as a unit for the overture.

However, it was not the fact that some voted against the overture that disturbed us most, but the absence of so many at the time of voting. Commissioners owe it to their respective Presbyteries to be present at all the sessions of the Assembly, except when they are attending committee meetings, and take some part in the proceedings, if nothing more than to listen and vote.

It appears that in three cases all the commissioners of their Presbyteries were absent at the time of voting on the overture, namely, Fairfield Presbytery in the Synod of Atlantic, Kiamichi in the Synod of Canadian, and Rogersville, in the Synod of East Tennessee.

We admit that to stay through a five-hour session was exceedingly taxing on one's strength, yet it was the duty of the commissioners to remain and vote their conviction

on the very vital issue claiming the attention of the Assembly at that time.

PHILADELPHIA NEW CITIZEN SEPTEMBER 29, 1923

Start Seminary for Negro Priests.

The first seminary in the United States for the training of negro priests was dedicated at Bay St. Louis, Miss. The Right Rev. John E. Gunn, Bishop of Natchez, performed the ceremonies of the blessing of the colored Mission House, known as St. Augustine's and presided at the High Mass. The Rev. Peter F. Janser, S. V. D., Father Provincial of St. Mary's Mission House, Techny, Illinois, also participated in the dedication ceremonies.

All the Southern Councils of the Knights of Peter Claver—the only existing organization of colored Catholic men in the United States—were present. The national officers and delegates of the order in convention at Lake Charles, La., greeted the news of the completion of the seminary with great enthusiasm.

Colored Priests

From OUR COLORED MISSIONS, July, 1923—A Catholic Publication

7-28-23

The ordination on June 18th last of Rev. Joseph A. John, colored, member of the Lyons African Missionary Society, gives encouragement to all who are concerned about the conversion of the colored people of the United States. He finished his preparation for the priesthood at St. Anthony's House of Studies, Highwood, New Jersey, an institution founded by Very Rev. Ignatius Lissner, L. A. M., to educate white and colored boys for the missions in the South, and in a short time he will begin to exercise his ministry in the State of Georgia. The advent of this colored priest may be viewed as bringing to a close the question of a native clergy in this country, and, no doubt, controversy will rage for and against it. Opposed will be the timorous, the ignorant of history or those who deliberately close their eyes to the lessons it teaches. In favor of it will be the plain doctrine and the practice of the Catholic Church and the earnest words of many Popes of Rome. Going back to the very first Vicar of Christ on earth, St. Peter had to contend with race enmity in himself and in others. When Cornelius, the Centurion and a gentile, came to him seeking baptism, St. Peter, speaking for himself, said: "You know how abominable it is for a man that is a Jew to keep company or to come unto one of another nation; but God hath shewed to me, and though the nations rage to call no man common or unclean, ours is the duty to go ahead with

and later speaking to the Jewish converts who wanted the gentiles kept out, he said: "If then God gave them the same grace, as He gave to us who believed in the Lord Jesus Christ; who was I, that I could withstand God?" There we have the answer to every objection made by the learned or the ignorant, the pious or the wicked, the malicious or the timorous. If God has given to the colored youth the same vocation to the priesthood as He gave to me, "Who am I, that I could withstand God?" And as spoke the first of the Popes so have spoken his successors at various times till we come down to our day and listen to the words of Pius Xth and Benedict XVth

counselling and commanding missionaries in pagan countries to strive prudently, but with all possible speed, to provide a native clergy. A few years ago, when Father Lissner was in Rome the Cardinal Prefect of the Propaganda, after consultation with the Holy Father, charged him to foster among the Negroes of the United States vocations to the Catholic priesthood. It is woefully late to begin that work now; it should have been started 60 years back. At the close of the Civil War an American Negro was studying at the Propaganda in Rome, whose ordination was held up on the word of some ecclesiastics in the States who asserted it would be very inopportune to bring a colored priest into this country at that particular time. Thus a superabundance of worldly wisdom, a lack of spiritual foresight and a cowardice combined to bring about a blunder whose evil results go beyond all calculation. Had a start been made then and had the liberated slaves been permitted to see one or more of their own race in the ranks of the Catholic clergy, there would never have arisen, as it did arise, a feeling that they were not wanted in the Catholic Church, and now-a-days priests and religious who are working among the descendants of these people would not have to be making, to such a large extent, excuses which do not explain.

Of course, we are perfectly frank to admit that here in the United States the matter of a native clergy for the colored people presents many difficulties which are in every way exceptional and that it must be handled with great prudence and a long suffering patience, but, taking into consideration all the objections which may be offered and estimating all the impediments which, naturally and unnaturally, may be expected to be placed in the way, we hark back to the words of St. Peter: "Who am I, that could withstand God?" If He gave the vocation the last word is said, and though the nations rage and faint-hearted friends forsake, ours is the duty to go ahead with

the task of providing a native clergy supported by the conviction that we are obedient to the teaching of the Catholic Church and that we are following the example she has shown all through the centuries. The Catholic Board for Mission Work Among the Colored People, National Headquarters, 1 Madison Avenue, New York City.

Church — 1923.

Catholic.

CATHOLIC CHURCH CELEBRANTS

RACE prejudice is most unjust and cruel at all times; it is acutely so and criminal when it is in the Church of God and enters His sanctuary. "Hu-

man est errare — "it is human to err" — to make mistakes, to blunder. Therefore, since the human element is a decidedly marked one in the Church, we are not to be terribly shocked when some in authority weakly permit their likes and dislikes to warp their better Catholic belief and falling in line with those who are prejudiced against certain peoples or races, affirm that the time is not yet opportune for the ordination of certain aspirants. What about Rome? We must learn our lessons and take our instructions from the Chair of Christ.

The Popes, notably of recent date, Pius X and Benedict XV, insist on the ordination to the priesthood of men from all peoples and races. The Popes are right. "Roma locuta est, causa finita est," which is "Rome has spoken, the case is ended." Those who practically differ hold an indefensible position.

AFRICAN P. E. CHURCH GETS NEW BISHOP

Bishop Robertson Consecrated In Cathedral Chapel,
New York, By Catholic Archbishop

IS SECOND IN CHURCH

African Orthodox Church,
Founded Two Years Ago
Is Spreading Rapidly In
The West

New York, Nov. 28 — Before an audience which crowded Cathedral Chapel to the doors, Rev. Wm. E. Robertson, rector of St. Luke's Church, Cambridge, Mass., was consecrated bishop of the African Orthodox Church here recently.

Adhering strictly to the Roman Pontifical, Archbishop F. E. J. Lloyd, white, of the American Catholic Church of Chicago, acted as consecrator, Bishop McGuire,

primate of the Orthodox Church, was co-consecrator.

**Denomination Is
Two Years Old** 11-30-23

The denomination was organized two years ago by colored Episcopalians, who following the example of colored Methodists and Baptists determined to set up an independent church under the leadership of members of their own race. Congregations have been set up in Canada, the United States and the West Indies. So great has been the growth that Bishop McGuire found it necessary to ask for Episcopal assistance. The General Synod for assented and Rev. Mr. son was selected.

As it was necessary to have another bishop in attendance, Bishop Lloyd, primate of the American Catholic Church, was asked to serve. He and Bishop McGuire were formerly Episcopal priests together. Bishop Lloyd having preached Bishop McGuire's ordination sermon.

The following priests were chaplains to the three Bishops, viz: Rev. Fr. Hollinsed to Archbishop Lloyd, Rev. Fr. Lewis to Bishop McGuire, Rev. Fr. Toote to Bishop Robertson. Archdeacon G. S. Brookes was the notary. Several other clergymen of the African Orthodox Church came from other States to be present at the consecration.

Luncheon At Dumas Hotel

After luncheon at 1 p.m. in the Dumas Hotel, a public meeting was held in the Renaissance Casino, when Archbishop Lloyd presented to Bishop Robertson his consecration credentials and made an eloquent and never-to-be-forgotten address in which he characterized Bishop George A. McGuire as one of America's great men, regardless of race, and prophesied of the mission of the African Orthodox Church as a factor in church unity and universal brotherhood.

Lady Marie L. Montague, head of the International Humanity League, which has a membership among forty nations and groups also delivered a timely address emphasizing the points made by Archbishop Lloyd. Bishop McGuire as primate, conferred the degree of Doctor of Divinity upon Bishop Robertson. Five choirs, three being vested, rendered the music on this occasion and clergy and lay representatives of various religious bodies made congratulatory addresses.



FATHER DORSEY

FATHER UNCLES

FATHER JOHN

Washington, D. C., Oct. 26.—Last week, for the first time in the history of the Catholic church in the United States, three priests of the Race conducted the holy sacrifice of the mass at St. Augustine's church of this city. These priests were Father Joseph John, celebrant at the mass, who was ordained last year, assisted by Father D. R. Ungles of Epiphany Apostolic college, Walbrook, Baltimore, and Father J. H. Dorsey, pastor of St. Monica's church in Baltimore.

The sermon was preached by Father Ungles, who urged the necessity of recruiting to the priesthood from the ranks of the young men of the Race and emphasized the fact that there is a great field for priests to do good work among people to whom religion itself is not too well known.

Father John, who is a native of Trinidad, received part of his training for the "cloth" of the Catholic church in Carthage, Africa. He officiated at the evening vespers and was guest of honor at a reception held immediately afterwards by the Race members of the congregation, at which time he was presented with a purse of \$250.

Father John was again guest at a reception Monday tendered by members of the Holy Name society. He is a member of St. Benedict's commandery No. 197, Knights of St. John, New York City.

The guard of honor at the solemn high mass was composed of St. John's commandery, Knights of St. John, Knights of St. Augustine and the Holy Name society.

THE CRUX

A "CRUX" is anything that is very puzzling or difficult to explain (definition from Webster's Unabridged.)

There is a "crux" in the Negro question and it is brought out in an article by the Rev. William M. Markoe, S.J., in the issue of *America* for the 13th of October. The article is entitled "The Importance of Negro Leadership." After stating that "more than ever before in our history Negroes are responding to leadership," a lucid description is unfolded of the three large divisions of the Negro population, together with each division's outstanding leader and program of action in the struggle for the betterment of the race. The article then continues:

"In considering the growing importance of Negro leadership one instinctively asks where do colored leaders come from, where are they molded and formed? In 1923 more than 650 Negroes received the bachelor's and master's degree from non-Catholic colleges.

There were in addition more than 450 State universities, which schools yearly add their quota to non-Catholic Negro leadership. If approximately 300 colored teachers can attend the summer school of the University of Chicago, some Catholic educators are asking, why can we not admit qualified Negroes to our schools of higher learning and thus play our part, an important one, in shaping the destinies of our colored population?" Sorrowfully we admit that the above statements are true. In the light of Catholic doctrine it "is very puzzling or difficult to explain" how such a condition came about or was allowed to come about or is allowed to continue, consequently "the crux." It may seem trite to say "videant consules"; still somebody must see to the matter sooner or later (the sooner the better for the Catholic Church in the United States), and remove the "crux."

Hence the importance of a Catholic leadership among Negroes. Such a leadership can be developed only through Catholic education. This education must in every sense meet the demands of the modern Negro and include within its scope not merely industrial training but that highest mental discipline and culture which colored students are so readily obtaining from non-Catholic sources. Any lesser conception of Catholic Negro education, though it may accomplish a limited amount of good, will not solve the problem. At the close of the recent school year 59 non-Catholic "white" colleges and universities in the North graduated 278 colored students. As many as 87 had colored students in attendance. Four Catholic schools of higher education graduated five Negroes. A larger number had Negroes on their rolls. Yet this poor showing represents a record-breaking year in Catholic Negro education. We must show a yearly increase in the number of our colored graduates if we hope to cope with the situation.

"It is encouraging to note that many Catholic colleges and universities are manifesting a more liberal attitude towards the admission of Negroes. They are beginning to realize that the difficulties, often imaginary, which they may have to confront because of the reception of colored students, are no greater, and often not so great, as those confronting Yale, Harvard, and all the principal

State universities, which schools yearly add their quota to non-Catholic Negro leadership. If approximately 300 colored teachers can attend the summer school of the University of Chicago, some Catholic educators are asking, why can we not admit qualified Negroes to our schools of higher learning and thus play our part, an important one, in shaping the destinies of our colored population?" Sorrowfully we admit that the above statements are true. In the light of Catholic doctrine it "is very puzzling or difficult to explain" how such a condition came about or was allowed to come about or is allowed to continue, consequently "the crux." It may seem trite to say "videant consules"; still somebody must see to the matter sooner or later (the sooner the better for the Catholic Church in the United States), and remove the "crux."

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ST. PETER CLAVER
On Sunday September 9th, is observed the Feast of St. Peter Claver, Apostle to the Negroes. St. Peter Claver, a Spaniard, was a Jesuit saint, sent as a missionary to South America, where he spent forty years of his life working for the salvation of the Negroes and for the alleviation of the horrors of the slave trade. God so blessed his toil that 40,000 Negroes were baptized before he went to his reward, in 1654. He was canonized as Apostle to the Negroes by Pope Leo XIII.

St. Peter Claver, pray for the conversion of the Negro Race.

CATHOLICISM AND THE NEGRO.

The amount of interest that the Negro has in the Roman Catholic Church is a new subject in current discussions. The Knights of Columbus in the war camps during the late world struggle showed its concern for the race in humanitarian works and won some real respect among Negroes.

The recent activities of the Ku Klux Klan in classing Negroes with Catholics has seemed to be a cause for the Negro to seek an alliance with Catholics. The Pittsburg Christian Advocate, an organ of the M. E. Church in a discussion on Negro Leadership, clips an article from "America," a

Catholic magazine on the subject. It gives it as a clue to what the Catholic Church thinks of its relation to Negro leadership and as a correction of the erroneous opinion about the hold of the Catholic Church upon the race through education.

The "America" article which the Advocate quotes say: 11-8-23

"In considering the growing importance of Negro leadership one instinctively asks where do colored leaders come from, where are they molded and formed? In 1923 more than 650 Negroes received the bachelor's and master's degree from non-Catholic colleges. There were in addition more than 450 professional graduates from non-Catholic schools. Probably not more than a dozen Negroes have graduated from Catholic colleges or universities in the history of the United States. The Negro leaders is almost wholly fashioned by non-Catholic influences. The result is an unmistakable evidence of infidel tendencies and of the insidious spread of a materialistic philosophy and code of ethics especially in the center and left wings of Negro leadership. Dr. DuBois, probably the most influential Negro, the country has produced, is an advocate of divorce and birth-control, and preaches his doctrine to an ever-increasing multitude of disciples.

Hence the importance of a Catholic leadership among Negroes. Such a leadership can be developed only through Catholic education. This education must in every sense meet the demands of the modern Negro and include within its scope not merely industrial training, but that highest mental discipline and culture which colored students are so readily obtaining from non-Catholic sources. Any lesser conception of Catholic Negro education though it may accomplish a limited amount of good, will not solve the problem. At the close of the recent school year fifty-nine non-Catholic "white" colleges and universities in the North graduated 278 colored students. As many as eighty-seven had colored students in attendance. Four Catholic schools of higher education graduated five Negroes. A larger number had Negroes on their rolls. Yet this poor showing represents a record-breaking year in Catholic Negro education. We must show a yearly increase in the number of our colored graduates if we hope to cope with the situation."

Church - 1923.

BUILD NEGRO NURSERY

A FEATURE of the building program of the Catholic Charities of the Archdiocese of New York is a Day Nursery for Negro children. This new institution is to be known as St. Benedict's Day Nursery and will have accommodations for 100 children, to include 60 kindergartners from the ages of 4 to 6; 30 toddlers from 2 to 4, and 10 babies from 9 months to 2 years.

The conduct of the nursery will be in charge of a community of Negro Sisters who are being brought from the South for this purpose by the Rev. Thomas M. O'Keefe, pastor of the Church of St. Benedict the Moor. This nursery will be one more link in the chain of such institutions now under erection of the Division "Children of Catholic Charities." There are now 24 of them, probably the greatest number of day nurseries under the direction of any single organization.

COLORED PRIEST TO BE ORDAINED AT ST. BENEDICT ON JUNE 13

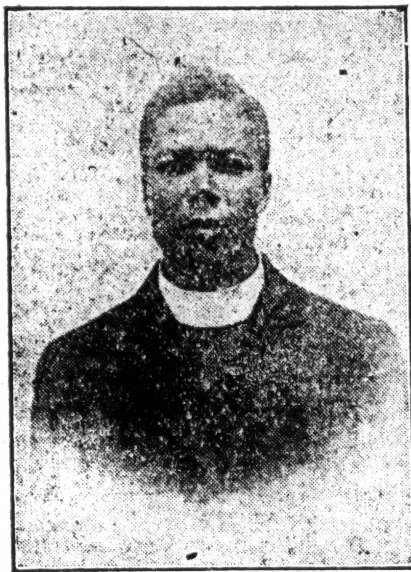
Rev. Joseph John Will Be Elevated With All the Elaborate Ritual of the Church

NATIVE OF GRANADAS, BRITISH WEST INDIES

Preparation Has Included Studying in Holland; Carthage, Africa; Canada.

On June 13, the Rev. Joseph John will be ordained to the Roman Catholic priesthood in the Church of St. Benedict the Moor, New York City, and on

Rev. JOSEPH JOHN



To be ordained as Priest of the Roman Catholic Church, the ceremony to be held at the Church of St. Benedict The Moor.

Sunday, June 17, he will sing his first solemn high mass in the same place. Attendance at both ceremonies will be restricted to members of St. Benedict's congregation as the seating capacity is very small.

Rev. Joseph John was born in Carriacou, Granada, British West Indies, in a family of six children, three of whom are now in religion, a brother a Dominican friar in France and a sister a Dominican nun in Port of Spain, Trinidad, British West Indies. He has enjoyed the benefits of a very thorough education, as he studied his classics in St. Joseph's College, Baltimore, his philosophy at Laval University, Quebec, Canada, his theology for three years with Cardinal Lavigniere's White Fathers in Holland and Carthage, Africa, and finally two years more with the Lyons Missionary Society at St. Anthony's House of Studies in Highwood, N. J.

The ordination on June 13 will be a special ceremony, as at this time of the year Trinity Saturday is the day for the conferring of orders, when as a general thing young men in groups of fifty or a hundred receive the priesthood or deaconate or subdeaconate or the four minor orders or tonsure.

Rev. Joseph John could have been ordained with the others a few weeks ago, but all the arrangements were not completed. When a student has resided for any length of time in different parts of the world many important papers have to be prepared and attested. He must get dismissional letters from various bishops releasing him to the diocese

Catholic.

where he is going to labor, and he must obtain letters of scholarship from colleges where he has studied, and letters of character from the pastors of the churches where he was known. These matters sometimes occasion delay.

As a consequence, the Rev. Joseph John is going to enjoy the rare privilege of having the entire elaborate ritual of the church used for his sole benefit. Thus after years of earnest prayer, hard study and severe discipline, this young man will receive the consecration which will make him a priest with the authority to preach the Gospel of Jesus Christ, to administer the Sacraments of salvation and to offer up the tremendous Sacrifice of Mass.

Negro Priest Is Ordained.

The sixth negro to become a Roman Catholic priest in the United States was ordained yesterday at the Church of St. Benedict the Moor, Fifty-third Street near Ninth Avenue. He is the Rev. Joseph John, a native of the British West Indies, who studied at St. Joseph's College, Baltimore, Laval's University, Quebec, and in Holland. He is 40 years old. The ordination was performed by Bishop John J. Collins, S. J., of Jamaica, West Indies, now at Fordham University. The Very Rev. Ignatius Lissner, Superior of the African Missionary Fathers, to which order the new priest will be attached, attended the ceremony. Father John will enter the missionary field in the South.

JUNE 23, 1923

Colored Priest at St. Peter Claver's.

The Rev. Joseph John, who was ordained to the priesthood on June 13 by Bishop Collins, S. J., will celebrate a solemn high mass to-morrow at 10:30 o'clock in St. Peter's Claver's Church, Ormond place and Jefferson avenue.

After the mass Father John will go with Father Quinn, the rector of St. Peter Claver's to the Holy Name rally at Bay Shore, L. I. He will march at the head of St. Peter Claver's Holy Name Society.

Father Quinn's colored choir of forty voices will sing the mass, assisted by the Boys' Choir of St. Peter's Church, Warren and Hicks streets. The choir is under the direction of Prof. T. Parascandola, the organist of St. Peter Claver's.

NEGRO ORDAINED PRIEST.

New York, June 21.—Re Joseph John, a native of Granada, V. I., was ordained a priest of the Catholic Church, last week, in the Church of St. Benedict the Moor, by Bishop John J. Collins of Fordham University.

Rev. John will do missionary work in the south.

NEW YORK JOURNAL
JUNE 14, 1923
SIXTH NEGRO PRIEST

IS ORDAINED HERE

Joseph John, a native of the British West Indies, became the sixth negro Roman Catholic priest when he was ordained in the Church of St. Benedict the Moor, at Ninth avenue and Fifty-third street. Father John studied at St. Joseph's College at Baltimore, Laval's University at Quebec and in Holland. He is forty.

REV. JOSEPH JOHN ORDAINED CATHOLIC PRIEST.

New York, June 29.—With Bishop John J. Collins, S. J., formerly Bishop of Jamaica, West Indies, and now stationed at Fordham University, officiating, the Rev. Joseph John was ordained a priest of the Catholic Church of St. Benedict the Moor, 53rd Street near Ninth Avenue. Father John is the sixth priest of our race to be ordained in this country. He is a native of Carriacou, West Indies.

Father John was educated at St. Joseph's College, Baltimore, Laval University, Quebec and with the African Missionary talkers in Holland and Carthage, Africa. He has a brother, a Dominican friar in France, and a Sister, a nun, in Trinidad.

ST. MONICA'S BUYS NEW HOME

St. Monica's Catholic Church, which has been located on Hill St., near Hanover, for 30 years, will shortly take possession of the property vacated by a Lutheran congregation, at Henrietta and Eutaw streets.

Father J. Henry Dorsey, has been looking for sometime for a site west of Howard street, and easily accessible to the majority of colored people of South Baltimore.

The newly-acquired property includes a handsome church, hall, and modern home for a pastor. St. Monica's present home may be used for Italian Catholics.

It is expected that a school will be established there.

BISHOP SEES NEED OF BLACK PRIESTS

No Race Ever Converted Except By Its Own Leaders

African-American
Is Statement
Baltimore, Md.
7-20-23

New York City, July 19.—Right Reverend John E. Burke, director general of the Catholic Board of Mission work among colored people, preached a sermon here at the ordination of Father Joseph A. John, recently elevated to the priesthood at St. Benedict's Church.

The director said that no nation or race had ever been converted except by its own leaders.

"Gratitude and thanksgiving," he said, "are in our hearts today. You all know that I have been for years and years a staunch advocate of the necessity of colored priests in the United States."

"We who are working among the eleven million colored people in the United States are planting the seeds. Thank God, we can already see consoling results. I believe he harvest is to come from the colored priests in the United States. We need colored priests. We need colored Sisters, and, thanks be to God, they are coming. Obstacles must be overcome, and prejudices must die."

Declaring that "the white race has not the monopoly of the benefits of the Redemption—the grace of God can work in the soul of a black man as efficaciously as it can in the soul of a white man," he urged all present to "agitate in prayer for colored vocations. Agitate among yourselves that the idea may spread. Agitate by co-operating with those who have taken up the work of educating young colored men and girls for the priesthood and Sisterhood."

Addressing the celebrant, he said: "Father John, we welcome you to the ranks of the clergy, and we press you to our bosom. Go forth to your divine mission with a stout heart, trusting in God's grace. Our prayers will follow you that He who said to His first priests, 'Go into the whole world and preach the Gospel... I shall be with you unto the end of the world,' may be with you at all times, your inspiration and your strength and your reward when your day in the vineyard is over."

Father John has a brother, a Dominican friar, in France, and a sister, a nun, in Trinidad, B. W. I.

CRITICISM OF NEGRO PRIEST- HOOD ANSWERED

By Catholic Board For Mission Work Among Negroes.

The ordination on June 13th last of Rev. Joseph A. John, colored, member of the Lyons African Missionary society, gives encouragement to all who are concerned about the conversion of the colored people of the United States. He finished his preparatio nfor the priesthood at St. Anthony's House of Studies, Highwood, Ne wjersey, an institution founded by Very Rev. Ignatius Lissner, L. A. M., to educate white and colored boys for the missions in the South, and in a short time he will begin to exercise his ministry in the state of Georgia. The advent of this colored priest may be viewed as bringing to a crisis the question of a native clergy in this country, and, no doubt, controversy will rage for and against it. Oppressed will be the timorous, the stand-paters, the prejudiced and the ignorant of history or those who deliberately close their eyes to the lessons it teaches. In favor of it will be the plain doctrine and the practice of the Catholic Church and the earnest words of many Popes of Rome. Going back to the very first Vicar of Christ on earth, St. Peter had to contend with race enmity in himself and in others. When Cornelius, the Centurion and a gentile, came to him seeking baptism, St. Peter, speaking for himself, said: "You know how abominable it is for a man that is a Jew to keep company or to come unto one of another nation; but God hath shewed to me, to call no man common or unclean," and later speaking to the Jewish converts who wanted the gentiles kept out, he said: "If then God gave them the same grace, as He gave to us who believed in the Lord Jesus Christ; who was I, that I could withstand God?" There we have the answer to every objection made by the learned or the ignorant, the pious or the wicked, the malicious or the timorous. If God has given to the colored youth the same vocation to the priesthood as He gave to me, "Who am I, that I could withstand God?" And as spoke the first of the Popes so have spoken his successors at various times till we come down to

our day and listen to the words of Pius X and Benedict XV counselling and commanding missionaries in pagan countries to strive prudently but with all possible speed to provide a native clergy. A few years ago, when Father Lissner was in Rome the Cardinal Prefect of the Propaganda, after consultation with the Holy Father charged him to foster among the Negroes of the United States vocation to the Catholic priesthood. It is woe

fully late to begin that work now; it should have been started many years back. At the close of the Civil war an American Negro was studying at the Propaganda in Rome whose ordination was held up on the word of some ecclesiastics in the states who asserted it would be very inopportune to bring a colored priest into this country at that particular time. Thus a super-abundance of wordly wisdom, a lack of spiritual foresight and a cowardice combined to bring about a blunder whose evil results go beyond all calculation. Had a start been made

then and had the colored slaves been permitted to see one or more of their own race in the ranks of the Catholic clergy, there would never have arisen, as it did arise, a feeling that they were not wanted in the Catholic Church, and now-a-days priests and religious who are working among the descendants of these people would not have to be making to such a large extent, excuses which do not excuse and explanations which do not explain.

Of course we are perfectly frank to admit that here in the United States the matter of a native clergy for the colored people presents many difficulties which are in every way exceptional and that it must be handled with great prudence and a long suffering patience, but, taking into consideration all the objections which may be offered and estimating all the impediments which, naturally and unnaturally, may be expected to be placed in the way, we hark back to the words of St. Peter: "Who am I, that I could withstand God?" If He gives the vocation the last word is said, and though the nations rage, and faint-hearted friends forsake, ours is the duty to go ahead with the task of providing a native clergy supported by the conviction that we are obedient to the teaching of the Catholic Church and that we are following the example she has shown all through the centuries.—By the Catholic Board for Mission Work Among the Colored People.

MORE COLORED PRIESTS NEEDED, SAYS DIRECTOR OF CATHOLIC BOARD

Declaring that no nation or race had ever been converted except by its own leaders, Mgr. John E. Burke, director of the Catholic Board for Work Among the Colored People, has made an appeal for more colored vocations. Mgr. Burke took for his text the words, "What Shall We Give to God for All He Has Given to Us?" "Gratitude and thanksgiving," he said, "are in our hearts to-day. For years and years I have been a staunch advocate of the necessity of colored priests in the United States. We who are working among the 11,000,000 colored people in this country are planting the seed and we can see the consoling results.

"I believe that the harvest is to come from the colored priests in the United States. We have five of them now. God is no respecter of persons. Racial prejudice is most unjust and cruel at all times. It is acutely so and criminal when it enters the Catholic Church and reaches the very sanctuary of God. It is human to err, to make mistakes, and even to make big blunders, and as the human element is a very decided one in the church, we are not to be surprised when some unjustly discriminate against certain people or races, and affirm that the time is not opportune for the ordination of certain aspirants.

"What does the supreme head of the church, Christ's vicar on earth, say regarding the ordination of priests from every race. The Popes, and especially Pope Pius X. and Pope Benedict XV., have issued positive instructions to ordain priests of all races. They are right. We must take our lessons and instructions from Rome. When Rome speaks the case is ended. Those who practically differ from the Pope's positive instructions hold an indefensible position. The white race has not the monopoly of the benefits of the redemption.

"We have in the United States only five colored priests. The seminaries need more young colored men who have vocations for the priesthood. They will be received. If they do not come up to the standards set by their ecclesiastical superiors, they, like so many white students, will be told to leave, that they have no vocation. They will not be ordained merely because they are colored. The spirit within does not change with the casual color of the skin. The church does not judge on the surface. We

are in sore need of colored sisters. Thank God, we have 340 sisters working for our people throughout the South, but as we need more colored priests, so, too, do we need more colored sisters.

"Father Lissner, the head of St. Anthony's Mission House, has had great success among the colored people of Georgia. Three years ago he established the mission house at Highwood, N. J., where young men, white and colored, will be received and educated free of any charge, and then, if found worthy, ordained as priests for the conversion of the colored people of the South. Four years ago Pope Benedict XV. told Father Lissner to promote and encourage colored vocations and to establish for that purpose a major seminary. Cardinal Van Rossum transferred those orders of the Holy Father in a very interestingly written document."

COLORED PRIESTS NEEDED.

Mgr. Burke Tells of Work Done Among Negroes.

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COLORED CATHOLIC CHURCH

DEDICATED

ONE of the last important engagements of Bishop Joseph Schrembs before he sailed for Europe on a two months' vacation trip was the dedication of the Church of Our Lady of the Blessed Sacrament for colored Catholics in Cleveland, Ohio. It is the only church in the Diocese of Cleveland used exclusively by colored people. The church cost about \$40,000 and was declared by the Bishop in his sermon at the dedication to be as handsome an edifice "in its own way" as any in the diocese. The church seats 400 and is of tapestry brick with slate roof and granite trimmings. Monsignor Joseph Smith, vicar-general of the Cleveland Diocese, and his three sisters gave \$25,000 toward the edifice as a memorial to their brother.

The parish was established a year ago, services being held in the chapel of the Franciscan monastery till the Sunday of dedication. Three Sisters of the Blessed Sacrament assist Rev. Thomas E. McKenney, the pastor, in the parish work. The Sisters have engaged in welfare work for a year. They expect to open a parochial school in September. Portable buildings will be used temporarily.

Church - 1923

REMARKABLE RECORD MADE BY ABYSSINIAN CHURCH IN BUILDING

Members Have Paid \$238,842 on Total of \$300,000
—No Mortgages Now.

\$8,000 FROM OUTSIDE
Unpaid Balance Is Amount
Not Yet Due On Unfinished House of Worship.

The Abyssinian Baptist Church folks, with Rev. Dr. A. Clayton Powell, pastor, in the van, are making a remarkable record in the building of their magnificent new edifice now going up at 138th street, near Seventh avenue. Of the total cost, \$300,000, the congregation has paid, in actual cash, the sum of \$238,842.38, all of which was given by the membership save some \$8,000, which has been contributed by friends of the church, both colored and white.

Another unusual feature is that there is no mortgage of any sort on the building or land, the balance of sixty odd thousand dollars which is unpaid representing undue balance on the building itself.

But its history for the past fifteen years, covering the opening years of the second century of its existence, happens to be coincident with the pastorate of its present minister, the Rev. Dr. A. Clayton Powell, who came to this church from the Immanuel Baptist Church, New Haven, Conn., in 1908. Abyssinian Church at that time was located on West 40th street, between 7th and 8th avenues.

And it was this location that the church, under Pastor Powell, took on power and influence to a degree hitherto unattained, the membership steadily increasing, the financial strength growing, and its spiritual development keeping pace with the physical advancement.

Finally, Abyssinian Church, as had other religious organizations, found that the uptown migration, while not particularly affecting the size of the congregations, made the downtown location more and more inconvenient to a large part of the membership. Then there was the need for expansion in the way of seating facilities, for the 40th street building was seldom commodious enough to accommodate the congregations.

The surrounding neighborhood changed

its character, becoming more and more given over to business, with a gradual passing away of the residential atmosphere. A larger and more modern edifice became an absolute necessity. And plans were formed and lines laid looking to the meeting of this condition.

Revolutionary Methods Adopted.

Dr. Powell and his officers were fortunate in having a group of capable, energetic auxiliaries, eighteen in all, each of which united in a joint campaign to secure funds with which the uptown move could be made. It was determined that the ordinary methods of raising money would be discarded. What appeared to be extremely radical and revolutionary, as compared with ordinary church financial campaigns, was the course finally adopted. No rallies were conducted, or entertainments given. Instead, it was decided that the people would be asked for direct contributions, and the result has been amazing.

A pledge system was adopted, by which individuals of the congregation, affiliated with the various auxiliaries, or acting independently, subscribed certain sums, payments to be made monthly, the total aggregating a staggering amount. As a result of this plan, Abyssinian's financial condition is most satisfactory.

The church decided to move from 40th street to the Harlem section, and in accordance with that decision, a site located on 138th street, between Lenox and Seventh avenues, was secured. On this site there has been erected a magnificent church edifice, now almost completed, representing what is said to be the most modern and costly house of worship ever erected in America by a colored church group.

Fronting on 138th street, a stately edifice has been erected during the past year, and on Sunday, February 25, the congregation was given access to the lecture room for the first service. The new church home represents a total cost of \$325,000, including the furnishings, and it is a most unusual condition that there has already been paid a total of \$257,203.04 of this amount. There is no mortgage or lien of any sort on land or buildings, the amount not paid representing undue balance on the uncompleted structure.

Windows Made in England.

There is a total seating capacity of approximately 3,000, the main auditorium accommodating some 2,000, while the lecture room seats another 1,000. The pulpit platform is of Italian marble, chaste and classic in design, and an attractive feature of the building. The stained glass windows are a distinctive part of the general design, having been executed by the Castle-London Co., from original patterns, several of them having been built in England specially for the Abyssinian contract.

The organ installed has been built for Abyssinian Church by the M. P. Moller

Baptist

Organ Co. of Hagerstown, Md., and it is one of the most modern in the city. It is a 3-manual instrument, with a full set of 21 chimes. Various of the city organists will demonstrate this instrument during the dedicatory services which are scheduled to be held May 20 to June 17, and a special dedicatory program is being arranged for Monday evening, June 11, by Dr. Powell, on which occasion one of the greatest of American organists will play a recital.

Included in the facilities provided for in this new building is a section devoted to community service. Here there is to be a gymnasium, shower bath, reading rooms, rooms for teaching, cooking and sewing, a model apartment, fully furnished and equipped, and a roof garden. The church is planning to establish classes for instruction in domestic science, Christian education, stenography, typewriting, civil government, physical and beauty culture, and there will also be operated an employment bureau.

DIXIE BAPTISTS HOLD CONVENTION HERE NEXT YEAR

Establishment of Seminary for Negroes in Nashville Is Indorsed at Meeting in Kansas City.

SEVERE ATTACK MADE ON MARATHON DANCES

Atlanta, Ga., May 19. (By The Associated Press.)—The Southern Baptist convention, in session here, today selected Atlanta, Ga., as the place for the convention next year, indorsed the establishment of a seminary for negroes in Nashville, Tenn., and approved plans for the erection of a \$2,000,000 hospital in New Orleans, Louisiana.

"Marathon dances" were characterized as disgusting exhibitions; mob

violence, whether by persons masked or unmasked, was declared to "trample in the dust every human right," and prohibition laws were indorsed in a report of the social service commission, adopted tonight by the convention.

Report on Dancing.

On the question of dancing the report said in part:

"The ever present and ever insolent dance evil continues. The latest form of nauseating excess to which this destroyer of the modesty and morals of manhood and womanhood has gone is the disgusting exhibitions popularly known as 'marathon dances.'

"The recent action of New York in repealing its enforcement code is a disgrace to that state and insult to the federal government," the report said, in commenting on the eighteenth amendment.

"Enforcement in New York will be somewhat more difficult but prohibition will go forward, not backward. The question before the American people is not, shall we have prohibition but shall orderly government prevail.

"The recent decision of the supreme court is in every way good for this cause. It is a surprise that it holds that American ships are exempt from the operation of a law of the United States when on the high seas or in foreign ports. But this easily can be remedied by the next congress through enactment of a law to apply specifically to American ships everywhere. Meantime it will not be very feasible for ships to stock and unstock with liquors at the three-mile limit."

Aiding Aged Ministers.

A report of the relief and annuity board, adopted today, declared that since the \$75,000,000 campaign was started there in 1919, that city would be a good place in which to wind up the campaign.

A change in our laws relating to the exclusion of Chinese was recommended in a resolution adopted at the morning session.

Hits Deportation.

Deportation of Chinese Christians born in this country and brutal treatment of others, the report declared, "is doing much to weaken the influence of American mission work in China."

The report asks that pastors and local churches petition representatives and senators to have these laws modified.

A detailed report of the committee on women's work was adopted.

The report on the negro theological seminary endorsed a plan to buy the property of St. Cecelia Academy, a Catholic school for girls in Nashville, if the cash is available. It was also declared that \$50,000 be set aside a year from the \$75,000,000 campaign to go to the seminary.

The report to build the New Or-

leans hospital was the result of two memorials introduced in the convention earlier in the week.

One, a Baltimore memorial, declared against the building of hospitals, while the other from Louisiana asked for the completion of the hospital as originally planned. This matter was then referred to a committee, whose report was adopted today.

The Baptists of Louisiana will be expected to contribute at least \$100,000 toward the first unit of the hospital the report declared.

William Jennings Bryan addressed the convention tonight.

BAPTISTS GOING TO

STOCKHOLM, SWEDEN

NATIONAL BAPTIST CONVENTION UNINCORPORATED TO HAVE SEVERAL REPRESENTATIVES

DRS. HALL, CARTER AND ROBINSON MENTIONED

The National Baptist Convention, Un-incorporated, is to be represented at the World's Baptist Alliance in Stockholm, Sweden, by some of the most prominent figures in the denomination. This act became known at the Sunday School Congress at Indianapolis, Ind., June 13th through 14th, when the announcement was made that Dr. J. P. Robinson, pastor of First Baptist Church, Little Rock, Ark., for forty years, who is also the Chairman of the National Baptist Publishing Board, Nashville, Tenn., and who is serving as Moderator of the National Baptist Convention, would be in the delegation, and that Dr. Ernest Hall of the Liberty Baptist Church, Atlanta, Ga., conductor of the Bible Conference Department of the Sunday School Congress, together with Dr. E. R. Carter, pastor of Friendship Baptist Church of Atlanta, Ga., for forty-one years, and who is also on the editorial staff of the National Baptist Publishing Board, would be among the delegation, and would be representing the National Baptist Convention Un-incorporated.

Dr. J. P. Robinson is already in the East, having gone direct from the Congress at Indianapolis to New York. Drs. Hall and Carter are to leave Atlanta this week. It is an

derstood that they will sail from New York on July 7th, for Europe and there they will remain in the session of the Conference throughout the period. Baptists throughout the United States are congratulating themselves upon the able representation they will have at this gathering.

NEGROES WILL HAVE A PART IN BAPTIST WORLD ALLIANCE

The negro delegation to the Baptist World Alliance at Stockholm, Sweden, will leave on the *Wilde Star* steamer on June 30 from New York harbor.

There are four prominent negroes on the program: Dr. L. K. Williams, Chicago; C. H. Parrish, Louisville; Joseph Booker, Little Rock, and E. A. Wilson, Dallas. Dr. Wilson will speak on the subject: "Negro Baptists Facing the Future."

National Head Of Baptists To Go To Stockholm

By EDGAR G. BROWN
Staff Correspondent

CHICAGO, June 8.—Dr. L. K. Williams, national president of the United States Baptist Convention and pastor of the Olivet Baptist Church in Chicago, with over 10,000 members, will be one of 11 prominent American ministers on the program of the World Congress of Baptists in Stockholm, Sweden, July 21-27. The other colored speaker is a Southerner from Texas, Dr. E. A. Wilson of Dallas, whose topics is "The Future of Negro Baptists."

The last meeting was held in Philadelphia in 1912. The meeting scheduled for 1916, in Berlin, was postponed on account of the war and this meeting will be the first for ten years. Several thousand official delegates are expected from the United States, Canada, South America, Central Africa, New Zealand, Australia, Japan, the Philippine Islands, China, Burma and India, as well as from the countries of Continental Europe including the new states of Latvia, Estonia, Poland and Czechoslovakia.

The late Rev. Dr. R. S. McAurthur, for 40 years pastor of the Calvary Baptist Church in New York, was president of the Baptist World Alliance, and was to have presided at the Stockholm meeting.

NEGRO BAPTISTS ADJOURN.

LAMAR, Miss., Aug. 12.—The Holly Springs Missionary Baptist Association, one of the oldest and largest associations of Negro Baptists in Mississippi, closed its 53rd annual session at Lamar today, after being in session four days.

The little city of Lamar was thronged with negroes and it looked as if the exodus of negroes to the north had not touched this community. The meeting was quiet and the friendliest of spirit existed throughout. About 3500 was reported for the expenses of the association and for missionary and educational purposes. The association owns and operates the Baptist Industrial College at Holly Springs, Miss., was elected moderator N. C. Greer, secretary; Rev. Wm. Franklin, vice-moderator; S. A. Richmond, treasurer. Rev. J. W. Richmond resigned as moderator.

S. S. CONGRESS WAS GREAT SUCCESS

MEMORY OF GREAT WORK ACCOMPLISHED BY 18TH ANNUAL SESSION WILL BE HELPFUL

Indianapolis, Ind., June 18 (Special) Four churches were necessary to accommodate the general session and the extension sessions of the Sunday School Congress that closed its Eighteenth Annual Session in this city tonight. Each of these four churches were crowded from the time the meetings were called to order. It was through the generosity of the pastors and members of these organizations, these churches of worship of the various denominations that it was possible. The Mt. Paran Baptist Church was automatically the headquarters and a number of the departmental meetings were held at headquarters, but the other churches were pressed into service, having already offered their buildings, they were used. Simpson M. E. Church vied in importance with that of the Mt. Paran Baptist as Congress headquarters. Following close to this was the Metropolitan Baptist Church that was always filled to overflowing, and where the Congress workers felt at ease. Then there was the Antioch Baptist, another big building used by the Baptist ministers in holding their executive board meeting which was presided over by Dr. E. P. Jones, who spent three busy days here at the Congress.

These four buildings were not only filled in the main auditorium, the four having concrete sanitary basements used as a Sunday school auditorium, and also galleries, some in the circular and others only extend half the length of the church, so that the basement, the main auditorium, the galleries and the lecture rooms were all placed in commission for the Sunday School Congress forces. And even with these four big buildings at the disposal of the officer and conductors when night came on and during the general busy rush of the day there was not room. It kept the national chorister splitting up his big chorus so he could furnish music and singing wherever music and singing were necessary to bring ginger or add "Spizzierintum" to the occasion.

The Indianapolis people were taken by surprise, as it was not known that the Congress really was the beehive of activity that it proved itself to be to the folks of this section of the state. Notwithstanding the Congress Secretary had made five visits to this city addressing the local committee and being banquetted, and notwithstanding on each and every occasion of his visit he tried to tell the people what the Congress was, it seems that they did not really awaken until Tuesday evening when the hundreds of delegates began to arrive from all over the United States for the opening session, and they continued to arrive. Even Sunday there were special parties reaching the Congress who came to get a last view of the closing or dying days of the Eighteenth Annual Gathering.

NEGRO BAPTISTS OPEN CONCLAVE

The thirtieth annual convention of the South Texas Negro Baptists' association opened Wednesday morning on the organization's encampment grounds at Sunny Side with several score delegates from all parts of South Texas in attendance.

"The convention is held for the purpose of advancing the negro race," said Rev. A. A. Baker, secretary. "The association believes that the best interests of the negro is served in Dixie, where his white friends know and understand him. The deserving black can always depend on the sympathetic nature of the Southern white man, and it is our idea to make the colored population of the South understand this situation." The invitation has been extended to white citizenship of the city to the encampment grounds.

BAPT. PRESIDENT HONORED AT THE WORLD ALLIANCE.

The Washington Eagle—8/11/23
Dr. L. K. Williams Elected to Executive Committee at Meeting In Sweden.

(Associated Negro Press.) Stockholm, Sweden, Aug. 4.—Rallying to the request of American Negro delegates, Baptists of all races in attendance at the third congress of the Baptist World Alliance here elected the Rev. L. K. Williams, president of the National Baptist Convention, and pastor of Olivet Baptist Church the largest Baptist Church in the world, to the executive committee of the Alliance.

The Negro delegates were led by the

Rev. C. H. Parrish of Louisville, Ky., and the Rev. E. Arlington Wilson of Dallas, Texas. They were appointed by Dr. Williams, as head of the Baptist convention, before they left America.

Other delegates were: T. S. Sanefur, Camden, Ark.; J. H. May, Shreveport, La.; C. S. Brown, Winton, N. C.; J. W. Bailey, Marshall, Texas; R. A. Adams, Dermott, Ark.; Miss Fannie Givens, Louisville, Ky.; F. W. Williams, Norfolk, Va.; W. H. Ricks, Newark, N. J.; J. P. Robinson, Little Rock, Ark.; J. H. Henderson, Knoxville, Tenn.; Walter H. Brooks, Washington, D. C.; E. R. Carter, Atlanta, Ga.; W. H. Rozier, Los Angeles, Calif.; A. A. Graham, Phoebus, Va.; Mrs. S. W. Layton, Philadelphia, Pa.; S. B. Brown, Reidsville, N. C.; C. H. Parish, Jr., Louisville, Ky.; O. J. Allen, Statesville, N. C.; and D. S. Klugh, Boston, Mass.

Washington, D.C.
Dr. Williams, chosen for the new honor, has had a meteoric career in church work, starting in a small way in Texas and rapidly achieving the sort of things to cause his constant advancement. He came to Chicago during the World War and quickly assumed a place of leadership in the city's affairs, being made a member of the Lowden Commission on Race Relations, and revived the work of the great church to which he had been called.

30th Annual Negro B. Y. P. U. Meet Opens

The Houston Post
The first day of the thirtieth annual B. Y. P. U. convention (negro) closed Tuesday with several hundred visiting delegates in Houston. Sessions are being held at the Antioch Baptist church, 315 Robin street.

Tuesday night's meeting was opened by Dr. A. Butler, State president. Rev. J. W. Whitaker of Texarkana, Ark., delivered the sermon. Rev. Louis H. Scott of Dallas conducted a Bible class.

Today the standing committees will report and officers will be elected for the coming year.

PROMINENT RACE WOMAN LEADS.

(By The Associated Negro Press)
PHILADELPHIA, PA., June 22—Among the large number of Baptists sailing on the last of this month to attend the sessions of the World's Baptist Alliance may be mentioned Mrs. Sarah W. Layton. The Alliance meets this year in Sweden, in which country there are more Baptists than in any other country in the world. There are only a few Negroes who will be in attendance at the World's Baptist Alliance, and it is significant to note that Mrs. Layton has the proud distinction of being the only woman delegate who is going as the president of a national organization. Mrs. Layton is president of the Women's Convention, Auxiliary to the National Baptist Convention, and is known throughout the country as a woman who stands for the onward march of Negro manhood and womanhood. Aside from her active work, Mrs. Layton is well known because of her connection with the Association for the Protection of Colored Women.

ch—1923.

Baptist.

OUR EXTRAVAGANT BAPTISTS.

The delegates and visitors have returned from two or three National Baptist conventions—one held at Los Angeles, California, and other two at Fort Worth, Texas—and they bring their usual “glowing reports” of “great sessions,” “fine meetings,” etc.

All factions, according to their customary dope and stereotyped publicity, had “thousands of delegates present;” but, aside from the numerical strength and re-election or election of officers, nothing of particular benefit or unusual interest to the race and denomination was done, unless it was the split and division among the “original splitters,” who convened at Fort Worth.

Let us indulge in a few facts and figures and again call the Baptist leaders, both ministers and laity, to their insane extravagance, wanton expenditure of money and criminal waste of time.

Take the meeting held at Los Angeles, California, located on the extreme western coast of the country and thousands of miles from the Baptists composing the convention that met there.

If the California convention had 3000 delegates and visitors, the average railroad expense incurred in making this long jaunt easily amounts to \$150, which gives us a grand total (conservatively estimated) of \$450,000 spent by this one faction, alone, for railroad transportation to this annual gathering.

It would not be amiss to state that this faction of the Baptists spent fully one-half million dollars just for railroad fares and accommodations to this meeting, which was nothing more or less than an extended vacation for the preachers and visitors; since this body can pass no legislation governing either the local churches, district associations or state conventions.

The Fort Worth crowd, if they had 2,000 delegates and visitors, the Texas city being located in the extreme Southwest, made it quite expensive to any number of delegates and visitors from other sections of the country.

Perhaps it cost on an average of \$75 for these delegates and visitors to take in the Fort Worth convention, which amounted to fully \$150,000.

Really, it can be conservatively estimated that the railroad fares and expenses incurred by those attending this Texas meeting reached fully one-quarter of a million dollars—that is, if newspaper reports of the large attendance are true and reliable.

In round numbers, the colored Baptists of America spent fully \$750,000 or three-quarter of a million dollars for railroad fares and accommodations to these recent religious meetings, and what has the race and denomination gained by such a huge and gigantic expenditure of money?

Since these Baptists seem to fuss, wrangle and “split” so much, it looks like wisdom, prudence, common sense and economy to hold these national gatherings every two years; and the people ought to insist on the leaders adopting the biennial meetings instead of the annual ones.

When all is said and done, the members of the local churches are the ones hit the hardest; they pay the freight and serve as the scape-goat for the folly, extravagance, good times, vacations and sight-seeing trips of the ministers, who largely compose these conventions and manipulate their affairs.

What did the cause, about which our preachers can talk so

glibly and enthusiastically, reap out of this vast expenditure of the south as well as the westside of Chicago with their scores of large churches pledged their full support in entertaining the body.

If these ministers, delegates and visitors spent fully \$750,000 for railroad fares, alone, what benefit did the race and denomination receive from such an outlay of cash?

Would it not have been far better to have sent this amount of money or even half of it, to the various departmental heads for the support and propagation of the work, instead of spending it for railroad fares and other luxuries?

Our Baptist brethren remind us of a man who refuses to buy a home, but is merely content to pay some landlord weekly or monthly rent; with the result that he gets nothing for his money but a rent receipt, and, while he is always going somewhere, he gets nowhere!

L. K. WILLIAMS

TO REPRESENT

NEGROES

Delegates Led By Rev. Parrish of Louisville

Stockholm, Sweden, Aug. 1 (Associated Negro Press).—Rallying to the request of American Negro delegates, Baptists of all races in attendance at the third congress of the Baptist World Alliance here elected the Rev. Dr. L. K. Williams, president of the National Baptist convention and pastor of Olivet Baptist church, the largest Baptist church in the world, to the executive committee of the Alliance.

The Negro delegates were led by the Rev. C. H. Parrish of Louisville, Ky., and the Rev. E. Arlington Wilson of Dallas, Texas. They were appointed by Dr. Williams, as head of the Baptist convention, before they left America.

Other delegates were: T. S. Sanderfur, Camden, Ark.; J. H. May, Shreveport, La.; C. S. Brown, Winston, N. C.; J. W. Bailey, Marshall, Tex.; R. A. Adams, Dermott, Ark.; Miss Fannie Givens, Louisville, Ky.; F. W. Williams, Norfolk, Va.; W. H. Ricks, Newark, N. J.; J. P. Robinson, Little Rock, Ark.; H. Henderson, Knoxville, Tenn.; Walter H. Brooks, Washington, D. C.; E. R. Carter, Atlanta, Ga.; W. H. Rozier, Los Angeles, Calif.; A. A. Graham, Phoebus, Va.; Mrs. S. W. Layton, Philadelphia, Pa.; S. B. Brown, Reidsville, N. C.; C. H. Parrish, Jr., Louisville, Ky.; O. J. Allen, Statesville, N. C., and D. S. Klug, Boston, Mass.

Dr. Williams chosen for the new honor, has had a meteoric career in church work, starting in a small way

in Texas and rapidly achieving the sort of things to cause his constant advancement. He came to Chicago during the World War and quickly assumed a place of leadership in the city's affairs, being made a member of the Lowden Commission on Race Relations, and revived the work of the great church to which he had been called.

CHICAGO CAPTURES

National Baptist

1924 MEETING

Union Review

Nashville, Tenn.

THE WINDY CITY TO ENTERTAIN CONVENTION

SEVERAL CITIES IN THE RACE

9-15-23

Fort Worth, Texas, Sept. 10—(Special to the Union-Review)—All other cities having withdrawn from the race, the National Baptist Convention in session here today voted to hold its next annual Convention with the churches of Chicago, Ill. The invitation was ably extended by the Chicago churches and was presented by Doctors C. H. Clark, L. Drane and others. While the invitation was under discussion, the next competitor to Chicago—Kansas City, Mo.—withdrew from the race. This withdrawal was presented by Dr. J. W. Hurse, who declared that in so doing, it was only in the interest of the Convention's success. Much rejoicing among the Baptists from every state in the Union followed the announcement that Chicago would be the Convention city for 1924. Both

BAPTIST AT FT. WORTH DEFEAT

St. Louis, Mo.

REV. E. P. JONES

Deposed President Threatened To Bolt And A Split Was Narrowly Averted.

Attack On Henry Allen Boyd Causes Row.

9-21-23

Harmony Finally Prevails

And Convention Adjourns To Meet Next Year At Chicago.

Associated Negro Press.

FT. WORTH, Texas, Sept. 19.—After a battle royal during which an attempt was made to split the convention, the annual meeting of the National Baptist Convention unincorporated, with a new set of officers in control, has passed into history. Rev. J. E. Woods of Danville, Kentucky, was elected president to succeed Rev. Edward P. Jones of Evanston, who has been head of the convention since 1915, when he led the mem-

able split from the parent body in Chicago. Other officers elected were Rev. J. W. Hurse, Kansas City, Mo., First Vice-President; Rev. G. C. Coleman, California, Second Vice-President; Rev. C. W. Williams, Ohio, Third Vice-President; Rev. J. H. Winn, Fort Worth, Texas, Vice-President-at-large; Rev. S. S. Jones, Muskogee, Oklahoma, Corresponding Secretary; Rev. C. P. Madison, Secretary; Rev. J. B. Beckman, Illinois, Auditor; Rev. B. B. Gaines, Reporter. Mrs. Georgia De Baptiste Ashburn Faulkner of Chicago was re-elected head of the women's auxiliary.

The session opened auspiciously. The thousand or more delegates were welcomed to the city by the Mayor "Goose Neck Bill McDonald, the Ft. Worth Banker, and Rev. J. H. Winn, pastor of St. James Baptist Church, this city, the splendid edifice in which the meeting was held. Henry Allen Boyd, Secretary of the Sunday School Publishing Board, conducted a model Sunday School in which 500 teachers gathered. Everything moved harmoniously until President Jones began his annual address. He took pot shots at Henry Allen Boyd, whom he stated for formerly his ally, but whom he accused of conducting a campaign against him in the denominational press. Also he referred to his sensational fight on Salem Baptist Church, Chicago, and promised to fight to keep it closed as long as he lived.

From that moment the convention was in bedlam. President Jones was interrupted by cat calls and shrill whistles until as he concluded his address he dramatically fainted. Cries for the nominating committee brought a report from that body in which Rev. J. E. Woods of Kentucky, Rev. D. B. Over of Denver, and Rev. Jones names were proposed with the recommendation that Dr. Jones be re-elected. The contest soon narrowed down to Rev. Jones and Rev. Woods, the latter finally winning decisively.

Rev. Jones sprang to his feet, declared he was being defrauded and invited those who were his followers to leave the meeting with him. A few left and they convened in Mother Zion Church around the corner. Later, however, Rev. Jones came back and while he was not fully accepted into the good graces of the convention they heard his plea for \$1,600 which he said he had expended personally for the good of the convention. \$300 was allowed him on this claim. Those who followed him out appeared before the meeting, said they had been misled and were accepted back into the fold.

The remainder of the session was serene. Henry Allen Boyd was retained as Secretary of the Sunday School Publishing Board. The 1924 session will be held in Chicago.

NAT'L BAPT. RE-ELECT L. K. WILLIAMS PRESIDENT

Sp. Jones
Los Angeles Convention Said To Have Been One Of The Best. Next Session To Be At Nashville, Tenn.

Argus
Associated Negro Press.
LOS ANGELES, Cal., Sept. 19—The 43rd annual convention of the National Baptist Convention closed after what officials and delegates declared to be one of the finest sessions the Convention has ever had. The attendance of delegates was large, many ministers having embraced the opportunity to bring their wives and families with them on this trip to beautiful California and they leave loud in their praises of the beauty and charm of Los Angeles, as well as the enterprise and hospitality of their people. The next convention will be held at Nashville, Tenn.

Business of major proportions was transacted and the annual report of President L. K. Williams of Chicago, pictured a march of Christian progress and constructive effort on behalf of the body which was highly inspiring to the assembly. In his annual address, Dr. Williams touched among other vital subjects, Missionary Endeavors, Home and Foreign, the Home Mission Board better facilities and preachers for the rural population, the development of young men for the church, co-operation with standard Baptist organizations of the world, Christian Education, the new publishing house at Nashville, and migration on which he said: "The world's war helped the Negro, for it has made him conscious of his inherent powers and rich opportunities, and feels keenly the present world's unrest. Questioning these migrants you will find that this movement is a strike against an unsatisfactory order of things. He tells his own story. He wants better schools, equal civil rights, and justice in the courts. He wants higher wages and better living conditions; he wants better transportation accommodations and a just distribution of public funds, to take care of dependent members of his race; he wants the abolishment of the convict lease system, and the end of a class of overseers, the passing of a certain cropping, tenantry system and non-settlement practices now in vogue in many localities. He wants freedom from fears of mobs and lynchers and from all group rule, visible or invisible; he desires safety and the guarantee of better police protection; he wants inter-racial misunderstanding and prejudice wiped out, and restored confidence in his white neighbor; he wants economic freedom, undisturbed industrial opportunities and in many cases better religious environments."

The following officers were elected: President, Rev. L. K. Williams, D. D., Chicago, Ill.; Vice-President-at-Large, Rev. W. M. Taylor, D. D., Baton Rouge La.; Secretary, Prof. R. B. Hudson, A. M., Selma, Ala.; Assistant Secretaries, Rev. T. O. Fuller, D. D., Memphis, Tenn.; Rev. E. Arlington Wilson, D. D., Dallas, Texas; Rev. E. H. McDonald, D. D., Omaha, Neb.; Rev. J. M. Nabritt, D. D., Atlanta, Ga.; Treasurer, Rev. A. J. Stoker, D. D., Montgomery, Ala.; Statistician, Rev. C. H. Parrish, D. D., Louisville Ky.; Auditor, Prof. E. D. Pierson, A. M., Houston, Tex.; General-Missionary, Rev. Chas. Steward, D. D., Chicago, Ill.; Superintendent of Evangelism, Rev. A. Wilbanks, D. D., Washington, D. C.

Many of the delegates are remaining for sometime touring California and the Northwest before returning to their homes.

The National Baptist Convention

O. L. Hailey

I have just been with our Negro brethren in their annual convention. I was in Los Angeles, California. Those who feared that the attendance would be small if they came so far from their center of population, were happily surprised when nearly 2500 registered as accredited messengers. Their meetings had to be held under a tent because no auditorium of sufficient capacity was available. I was told that they had 5400 chairs under the tent. I am prepared to believe it, after having viewed the field. And yet the president and others told me that when all seats were taken throngs of people stood around the tent unable to find places colored Baptists and Los Angeles was "on its mettle," to give this convention a rousing welcome. It extended a most bountiful hospitality. It was a most enthusiastic convention. There was tremendous purpose and power and a splendid optimism. The year's work has been most satisfactory, though it had been but eight months since their last meeting.

Morris and Williams.

It may be recalled that the convention was to have met here in 1922. The great railroad strike and the serious illness of Dr. E. C. Morris, who had been their honored president for twenty-eight years, caused the meeting to be abandoned. A significant fact is that Dr. Morris died at the very time the convention should have met. Whatever may be the providential meaning of it, Dr. R. H. Boyd, the real commanding figure of the other National Baptist Convention, died just a few days before Dr. Morris did, although the burial of Dr. Morris occurred before that of Dr. Boyd.

The Executive Board of the N. B. Convention which had been scheduled to meet in Los Angeles, called a special meeting to be held in St. Louis in last December.

Dr. L. K. Williams.

Dr. L. K. Williams was elected president to succeed Dr. Morris. It was only eight months from the time

that Dr. Williams took hold of the work till the meeting of the convention which was called to meet in Los Angeles Sept. 5, 1923. With such strenuosity did Dr. Williams and his co-workers throw themselves into the denominational activities that it was almost equivalent to making a new denominational program. Yet it was not a new program. He just imparted new life into the plans which fell from Dr. Morris' nerveless hands. The whole brotherhood sprang to their task with hot zeal and a determination. Dr. Williams, like Napoleon in his great campaigns, was on every part of the field. The whole-hearted response "from Maine to California and from the Great Lakes to the Gulf of Mexico," has made a most thrilling chapter of National Baptist history. They have almost "squared the circle." They have raised more money, I suppose, than ever before. They have made fine progress in their publishing house at Nashville. They are paying off their financial obligations and are uniting their work in a most splendid fashion. And their numerical gains, according to the latest figures, give them more than 4,000,000 members. That makes them the largest body of Baptists in the world.

So all the officers and secretaries were re-elected. And they throw themselves into the denominational program with an abandon of devotion that is most heartening.

Sobering Perplexities.

When all the above is said, it is true that matters of serious moments give them pause. There are things that disturb and cause deep anxiety calling for the best and most Christian thought among them. There is the boll weevil, the migration to the northward, the Ku Klux Klan, and the recent developments at Tuskegee. These are very serious matters for them. Yes, and for us, their white friends. The Negro is at a place where his white friends should stand by him in a most steadfast way. And the friends should be quick and earnest to assure him that we intend to stand by him like brethren. I heard no ugly word nor note of ill tempered complaint. But they are in very serious mood. They are trying to be wise and religious.

They go to Nashville next year.

Church - 1923.

Dr. John E. Wood Elected President

NATIONAL BAPTIST CONVENTION UNINCORPORATED, SELECTS KENTUCKY MODERATOR AS PRESIDENT

Nashville Globe
SPLENDID SHOWING MADE

AT FORTY-THIRD ANNUAL CONVENTION—LARGE DELEGATION

Nashville Tenn.
Fort Worth, Texas, Sept. 10—After

spending five days in the denominational work, the National Baptist Convention unincorporated adjourned in this city tonight. Doctor J. E. Wood of Danville, Ky., was elected as President succeeding Dr. Edw. P. Jones, who has served since the Convention session held at Chicago, Ill., in 1915. While the election was spirited and the votes very heavy, it was evident from the very beginning as the delegates began to arrive that a change in administration was the principal number on the program. The registration up to the third day showed something over three thousand and in attendance of both men and women. This was reflected in the vote for president when the tellers reported that 1120 votes had been cast for Doctor Edward P. Jones, the former President and 1,558 votes cast for Doctor J. E. Wood, the President elect. Dr. David E. Over of Denver, Colorado who had announced himself, received a complimentary vote notwithstanding he had declined to allow his name to be presented to the Convention in favor of Dr. Wood.

9-14-23
Baptists who have aged in the work declared that this was the greatest session of the Convention held within the past fifteen years. A complete constructive program was immediately launched by Dr. Wood after he had been installed as President. Among the first things put on was the reorganization of the Convention on a business basis. This itself met the hearty approval of the 2570 men in attendance and the

600 women who augmented this number of messengers.

In a sermon yesterday morning at 11 o'clock taken from the third chapter of Philippians, he outlined what a progressive Convention program should be. It was regarded as the best convention sermon ever delivered to the Convention in its 42 years. This morning from 8 o'clock to 10, every Board co-operating with the Convention held its annual meeting and matters for the year were thoroughly outlined. All the 1923-1924 Board members having been selected by their State delegation were reported to the Convention through the state representatives and were read out by Secretary Madison.

Monday was the busiest day of the Convention. The Executive Board convened immediately after dinner. They held all the indebtedness of the Convention and every bill that came before the Board received consideration. These bills were in turn presented by the Executive Board to the Convention proper and an appropriation covering the same was then voted by the Convention. Many of the Baptists declared that this forward step alone and this new business plan of Dr. Wood would win thousands of Baptists. Telegrams from every section of the country

9-14-23
Nashville Globe
were pouring in all day Monday congratulating the new President upon his election. Among the closing scenes of the night was the full report of the Woman's Convention, read by Mrs. M. A. B. Fuller, the Corresponding Secretary which report was unanimously adopted.

Baptist.

NASHVILLE, TENN., SEPT. 10

JUL 23 1923

Baptist Pastor Discusses

Proposed Negro Seminary

Presentation of the claims of North Nashville citizens in voicing vigorous protest at the proposed action of the Baptist joint commission in purchasing the St. Cecilia academy property for the establishment of the American Baptist Theological Seminary for the education of Negro ministers, was made by the Rev. C. D. Creasman, pastor of the Third Baptist church, in a specially prepared sermon Sunday evening. Considerable interest has been shown in the question of locating a Negro institution in North Nashville and several representative gatherings of residents in that community have drawn up resolutions of protest to be submitted to members of the joint commission of the Southern Baptist Convention and the National Baptist Convention, U. S. A.

Dr. Creasman in his discussion Sunday night clarified the controversy in pointing out the sentiment of the residents in that section and in justifying the move on the part of the Baptist denomination in seeking to locate a seminary for Negroes at some city. He stressed the fact that the education of the Negro is not a debatable question, but declared that the proposed seminary should be placed at a site other than at St. Cecilia.

His remarks follow in full: "The question of locating a theological seminary for colored ministers on the property now occupied by St. Cecilia academy is an unfortunate thing. My purpose in dealing with it tonight is to try to justify the action of the commission, which is a part of the Southern Baptist convention. Before taking up that phase of the subject, I wish to say a few things about the people of North Nashville.

"I do not believe that the people in this section of the city are opposed to a school for the training of Negro preachers. I believe that they would even invite it to come to North Nashville provided it could be located in the western section of North Nashville, adjacent to Fisk University, Pearl High School and the Negro State Normal, a section now almost entirely occupied by Negroes.

"I do not believe that the present opposition to the proposed location of the seminary has grown out of race animosity. I believe that the white people of North Nashville are as friendly toward the Negroes and as fair in their dealings with them as any white people I have ever seen. I believe that the white people of North Nashville are as public-spirited, as patriotic and as law-abiding as the white people in any other section of the city. In my nearly seven years of residence here there has never been the slightest manifestation of ill-feeling toward the Negroes who live nearby. I can say truthfully that I have never lived in a community of better people than the present citizenship of North Nashville.

"Let me say further that I have never known a better Negro community than that occupying an important section of North Nashville. I have it on good authority that they give the police department almost no trouble at all, and that they are among the very best colored people in the city. This is especially true of those

who live all around and north of Fisk University. I doubt if there is a place in the South where the two races, living in adjacent communities, have a more friendly spirit toward each other and get along better than they do in North Nashville.

"So far as I know no one is blaming the Catholic authorities for their proposed sale of their North Nashville school property, known as St. Cecilia academy. They are moving their school to a location that suits their purpose better, and naturally want to dispose of their present school property.

"Why did Southern Baptists ever propose to build a seminary for the training of young Negro ministers? Because a large per cent of the Negroes of the South are Baptists, and therefore the more than three million white Baptists of the South feel the responsibility of training them for better citizenship. This we believe can best be done by training the rising generation of Negro preachers. The education of the Negroes is not a debatable question. It is a fact. The state of Tennessee, the county of Davidson and the city of Nashville have provided for it. We pay taxes to support the schools which the government has provided and the rising generation of Negroes is being educated. This gives a new phase to the race problem. I am not saying that it makes it worse. I am not saying that it makes it better. I am simply saying that it gives a new phase to it. Very well do we all know that we cannot meet new conditions with old methods. And I make bold to state here that the only solution of the race problem is the Christianization of both races. There are still many people who remember the unapproachable character, the absolute trustworthiness and the unswerving loyalty of many of the old Christian slaves. They were reared in Christian homes and trained by Christian people. They had their place in the white churches, and many of them would have laid down their lives for their masters. Slavery is gone, and the Negroes can not be trained now as they were then. But Christianity is not gone and both white and colored people need it today more than ever before. Christianity can make, and is making, the same splendid character out of the Negroes today, as it did years ago, and if they become trained Christians they will be an asset to their community. If they become a trained people who are not Christian, I shall let you finish that sentence.

STATES REASON.

"Why did Southern Baptists decide to locate this school in Nashville? Because it is a splendid place for it. Nashville is, as everybody knows, the educational center of the South, and is drawing many students from the North and from foreign countries. It is more or less centrally located for the Negro population of the South, and our commission decided that this was the best place for such a school.

"Why did Southern Baptists select North Nashville for the location of this school? Because the property in question was offered to us at such figures as to make it the best location in Nashville for such a school. Not a member of our commission, so far as I know, was aware of the actual sit-

uation in North Nashville when the negotiations for the property were started, and of course they did not, and could not, anticipate the opposition which has since very naturally arisen.

"Let me say that I am not a member of the commission which has charge of the establishment of the proposed school. But while I was in Kansas City I met with the committee which had been appointed to consider the report of the commission and make recommendations to the convention, and in their presence I voiced the opposition of this church and community which you had expressed in several telegrams. The committee saw at once that it would not be wise to proceed further until wider investigation could be made with reference to the whole question of the location for the seminary. A splendid Negro preacher was there from Memphis (Dr. Sutton Griggs) and he stated that he did not believe his people would be willing to have a school for themselves where it was not wanted.

"I am not familiar with the action of the commission since the Kansas City convention. I have no authority to state what that commission will or will not do. But I wish to make the following statement on my own responsibility: The men who compose the commission are among the brainiest men in our denomination. There is not a one of them who doesn't desire to find and do the right thing with reference to this school. I do not believe that there is one of them who will be willing to purchase the property in question when he knows the situation in North Nashville. Knowing the circumstances as I do, the vigorous opposition of this church and all the interested citizens of North Nashville, I do not believe that there is the remotest possibility that our commission will ever seriously consider establishing a Negro theological seminary on the property in question.

"In conclusion I wish to say that Southern Baptists are going to build a theological seminary for colored preachers. We owe it to them by every argument thinkable. It ought to have been built long ago. It will be a great blessing to the Negroes, and through them great blessings will return to us. It will be built where there can be no serious objections to it, and it will stand as a monument to the unselfish spirit of Southern Baptists toward our brothers in black. It will represent the spirit of Jesus Christ and his approval and His blessings will be upon it for all time, and its work shall last for all eternity."

FT. WORTH CITIZENS MAKE ELABORATE PREPARATIONS FOR THE GREAT NATIONAL BAPTIST CONVENTION.

Dallas Express-News, Tex.

Fort Worth, Texas, Sept. 1.—Fort Worth is all in readiness for the coming of her guests, the great National Baptist Convention, which is to be held here September 5-10, at St. James Baptist Church, Dr. J. H. Winn pastor.

The advance guard has already commenced to arrive, and in a day or two the city will be flooded with visitors. Present indications are, that this will be the largest gathering in the history of Negro Baptists.

This meeting will bring to Fort Worth some of the most prominent figures in the ranks of Negro Baptists. Among them will be the President of the Illinois Baptist State Convention, Dr. C. H. Clark, formerly Chairman of the National Baptist Publishing Board; Dr. Jno. E. Woods president of the Kentucky Convention; Dr. J. W. Hurse of the Missouri Convention; Dr. Eason, of the Alabama (New Era) State Convention; Dr. Hill of the Louisiana State Convention; Dr. J. P. Robinson, president of the Arkansas Convention, who has just returned from Europe; Dr. S. S. Jones, president of the Oklahoma State Convention; Dr. J. L. Harding, president of the Tennessee State Convention; Dr. L. L. Campbell of the General Convention of Texas, and a host of others.

One of the big attractions during the convention will be the singing of the big chorus of 250 voices, under the direction of Prof. H. B. P. Johnson, of Nashville, Tenn. This chorus makes its first public appearance, Tuesday, September 5th in a pre-convention concert styled "An Evening with Negro Composers." On this program will be heard some of the best local talent of Fort Worth as well as several well known artists from other states. The official opening of the convention is scheduled for Wednesday morning, September 5th at 9:30 o'clock. Wednesday night's program will be in charge of the local committee.

Those persons who attended the Sunday School Congress at Marlin, last week, report a most satisfactory session. Sunday Schools and B. Y. P. U. from all parts of the State were represented. The next session was awarded to the Mt. Pisgah Baptist church, of which Dr. S. A. Prince is pastor. It is reported that this church will soon begin building a very large

Sunday School annex, preparatory to the coming of the 1924 Congress. Prof. Hiram Simmons of Norfolk, Va. is in the city, as the guest of Allen Chapel. On Monday night he will present his oratorio, "The Last Supper." This composition is one of the biggest numbers ever produced by an America Negro.

On last Sunday night, Rev. J. Francis Robinson of Cambridge, Mass., was the guest of St. James church. Dr. Robinson founded this church thirty years ago. A few of the persons who were with him in the organization, sat at the banquet table with him on Monday night.

Needham Roberts, who distinguished himself during the late war, when he with Henry Johnson killed more than thirty Germans single handed, spoke at the St. James Baptist church last Wednesday night. As usual, he was greeted by a very large audience.

Dr. J. C. Scott of Austin and Dr. Reed of Sour Lake were business visitors to Fort Worth this week. They will return for the National Convention. *9-1-23*

Madam Birdelle B. Johnson of Muskogee, Okla., will arrive in the City Sunday morning, to assist her brother, Prof. H. B. P. Johnson in conducting the big convention chorus.

Don't forget that the Dallas Express is on sale at 210 Harding St., see Prof. G. W. Williams, and he will supply you with a copy. It is indeed gratifying to note how enthusiastically the splendid people of Fort Worth are co-operating with the local committee in preparing to house and feed the large delegation which will be in attendance of the National Baptist Convention. The Convention Magazine, edited by Dr. W. I. Solomon is beautiful "thing" to look at, copies of this publication will be on sale during the convention at the publicity desk. Prof. G. W. Williams in charge, the price of it is 10c. Mayor E. R. Cockrell will extend the official welcome on behalf of the city of Ft. Worth, Wednesday night before the convention. Hon. Wm. M. McDonald will deliver the principle address to the convention on behalf of the Colored Citizens of Ft. Worth while Prof. G. W. Williams and Dr. S. R. Prince will extend welcome on behalf of the General Convention

Baptists of the city to the convention.

Dr. E. P. Jones' address will be delivered Thursday evening at 4 o'clock there will be great throngs from every section in the country to hear this distinguished pulpiteer at his best at the time designated.

Dr. Ernest Hall of Atlanta, Ga., who has just returned from Stockholm, Sweden, will attend the Convention and deliver and address to the Laymen's division of the convention.

WILLIAMS HEADS ORIGINAL CROWD
Houston
Los Angeles Convention Re-Elected Official Family By Acclamation—Two Texans Retain Portfolios—Wilson of Dallas and Pierson of Houston. *9-23-23*

(By the Associated Negro Press.)

Los Angeles, Cal.—The forty-third annual convention of the National Baptist Convention closed here Monday after what officials and delegates declared to be one of the finest sessions the convention had ever had. The attendance of delegates was large, many ministers having embraced the opportunity to bring their wives and families with them on this trip to beautiful California and they leave loud in their praise of the beauty and charm of Los Angeles, as well as the enterprise and hospitality of her people.

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"The world's war helped the Negro, for it has made him conscious of his inherent powers and rich opportunities, and feels keenly the present world's unrest. Questioning these migrants you will find that this movement is a

strike against an unsatisfactory order of things. He tells his own story. He wants better schools, equal civil rights, and justice in the courts. He wants higher wages and better living condition; he wants better transportation accommodations and a just distribution of public funds to take care of dependent members of his race; he wants the abolishment of the convict lease system, and the end of a class of overseers, the passing of certain cropping, tenantry systems, and non-settlement practices now in vogue in many localities. He wants freedom from fears of mobs and lynchers and from all group rule, visible or invisible; he desires safety and the guarantee of better police protection; he wants inter-racial misunderstanding and prejudice wiped out, and restored confidence in his white neighbor; he wants economic freedom, undisturbed industrial opportunities and in many cases better religious environments."

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Many of the delegates are touring California and the Northwest before returning to their homes.

SPLITTERS OUST JONES FROM POST
Houston
Fort Worth Gathering Unhorsed Former Chief—Woods of Kentucky New Leader—Selected Chicago for 1924 Meeting—"Splitters" Split. *Houston, Tex.*

(By the Associated Negro Press.)

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succeed Rev. Edward P. Jones of Evanston, who has been head of the convention since 1915, when he led the memorable split from the parent body in Chicago. Other officers elected were: Rev. J. W. Hurse, Kansas City, Mo., first vice president; Rev. G. C. Coleman, California, second vice president; Rev. C. W. Williams, Ohio, third vice president; Rev. J. H. Winn, Fort Worth, Texas, vice president at large; Rev. S. S. Jones, Muskogee, Okla., corresponding secretary; Rev. C. P. Madison, secretary; Rev. J. B. Beckman, Illinois, auditor; Rev. B. B. Gaines, reporter. Mrs. Georgia De Baptiste Ashburn Faulkner of Chicago was re-elected head of the women's auxiliary. *9-22-23*

The session opened auspiciously. The thousand or more delegates were welcomed to the city by the mayor, "Goose Neck Bill" McDonald, the Fort Worth banker, and Rev. J. H. Winn, pastor of St. James Baptist Church, this city, the splendid edifice in which the meeting was held. Henry Allen Boyd, secretary of the Sunday School Publishing Board, conducted a model Sunday School in which 500 teachers gathered. Everything moved harmoniously until President Jones began his annual message. He took pot shots at Henry Allen Boyd, whom he stated was formerly his ally, but whom he accused of conducting a campaign against him in the denominational press. Also he referred to his sensational fight on Salem Baptist Church, Chicago, and promised to fight to keep it closed as long as he lived.

From that moment the convention was in bedlam. President Jones was interrupted by cat calls and shrill whistles until as he concluded his address he dramatically fainted. Cries for the nominating committee brought a report from that body in which Rev. J. E. Woods of Kentucky, Rev. D. B. Over of Denver and Rev. Jones names were proposed with the recommendation that Dr. Jones be re-elected. The contest soon narrowed down to Rev. Jones and Rev. Woods, the latter finally winning decisively.

Rev. Jones sprang to his feet, declared he was being defrauded and invited those who were his followers to leave the meeting with him. A few left and they convened in Mother Zion Church around the corner. Later, however, Rev. Jones came back and while he was not fully accepted into the good graces of the convention, they heard his plea for \$1600 which he said he had expended personally for the good of the convention; \$300 was allowed him on this claim. Those who followed him out appeared before the meeting, said they had been misled and were accepted back into the fold.

The remainder of the session was serene. Henry Allen Boyd was retain-

ed as secretary of the Sunday School Publishing Board. The 1924 session will be held in Chicago.

Church—1923. I

Baptists.

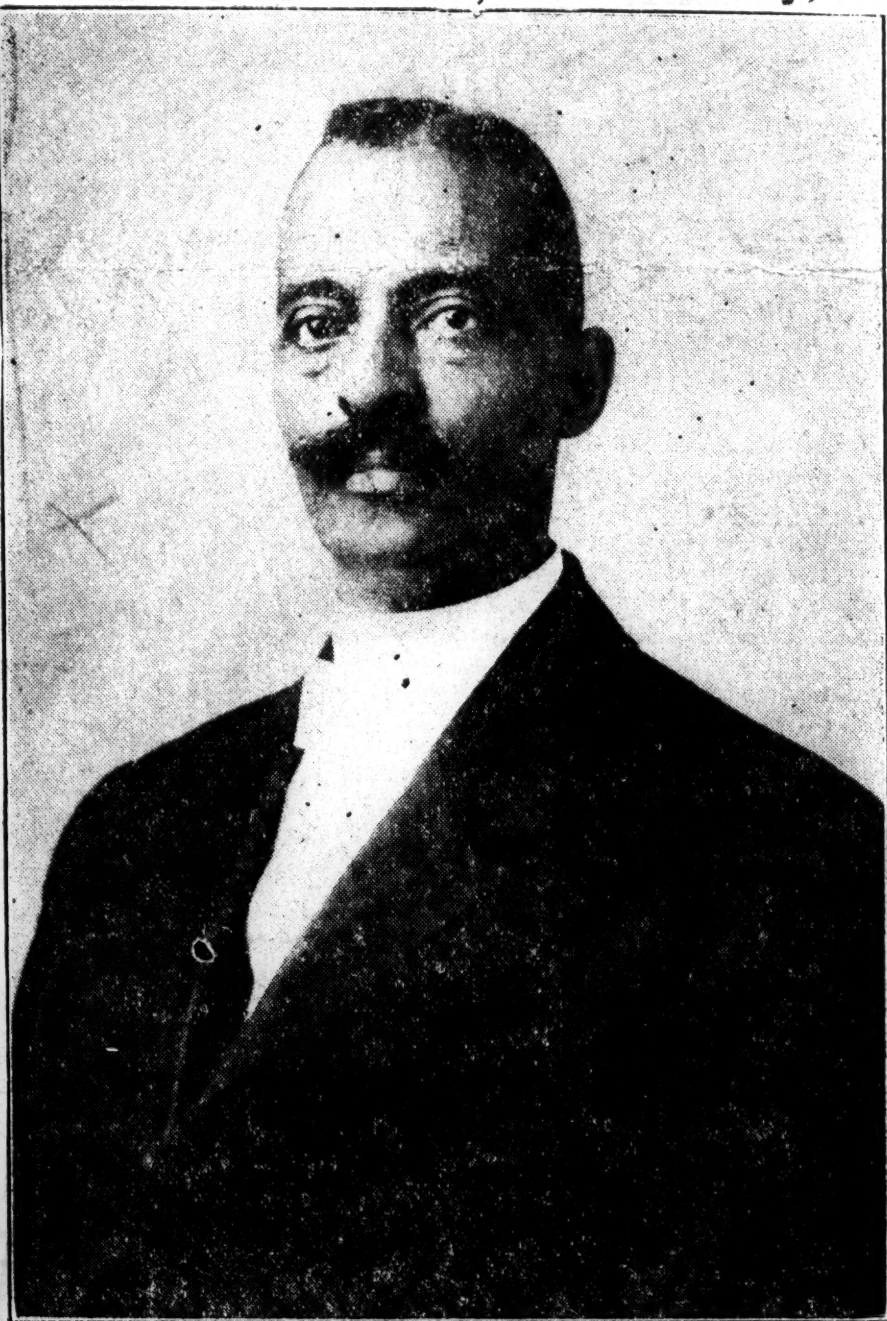
Annual Session of National Baptist Convention

National Baptist Union Review. Nashville

9-15-23

Closes At Ft. Worth, Texas

Rev. J. E. Wood, of Kentucky, Elected President



REV. J. E. WOOD, D. D.,
of Danville, Ky.

Who was elected President of the National Baptist Convention (Unincorporated) at the Fort Worth Session, Sept. 5-10, 1923.

Fort Worth, Texas, Sept. 10th—After spending five days in the denominational work, the National Baptist Convention unincorporated adjourned in this city tonight. Doctor J. E. Wood, of Danville, Ky., was elected President succeeding Dr. Edw. P. Jones who has served since the Convention session held at Chicago, Illinois, in 1915. While the election was spirited and the votes very heavy, it was evident from the very beginning as the delegates began to arrive that a change in administration was the principle number on the program. The registration up to the third day showed something over three thousand in attendance of both men and women. This was reflected in the vote for president when the tellers reported that 1120 votes had been cast for Dr. Edward P. Jones, the former President and 1,558 votes cast for Dr. J. E. Wood, the President elect. Dr. David E. Over of Denver, Colorado, who had announced himself, received a complimentary vote, notwithstanding he had declined to allow his name to be presented to the Convention in favor of Dr. Wood.

Baptists who have aged in the work declared that this was the greatest session of the Convention held within the past fifteen years. A complete constructive program was immediately launched by Dr. Wood after he had been installed as President. Among the first things put on was the reorganization of the Convention on a business basis. This itself met the hearty approval of the 2570 men in attendance and the 600 women who augmented this number of messengers.

In a sermon yesterday morning at 11 o'clock, taken from the 3rd chapter of Philipians, he outlined what a progressive Convention program should be. It was regarded as the

best convention sermon ever delivered—church to talk over their good forced to the Convention in its 42 years. tunes, to communicate their mental This morning from 8 o'clock to 10. feelings of happiness; to speculate every Board co-operating with the on their future prospects. Feeling Convention held its annual meeting their fetters loosened, they looked and matters for the year were thor- forward to the day which would see oughly outlined. All the 1923-1924 them fall off and the degrading marks Board members having been selected which they left, be effaced from them by their State delegation were re- and their posterity. We wish this ported to the Convention through the peace and tranquility could have State representatives and were read continued even to the present day. out by Secretary Madison. But this abominable system of evil

Monday was the busiest day of teaching of the American white the Convention. The Executive man and the American black man Board convened immediately after had to be reckoned with. dinner. All the indebtedness of the This teaching is not confined to Convention and every bill that came different races, contrasted hues, and before the Board received consider- strange features, but prevails also ation. These bills were in turn pre- between white man and white man, sented by the Executive Board to the black man and black man; for I Convention proper and an appropria- never yet knew anyone to hate me, tion covering the same was then but those whom I had served and voted by the Convention. Many of those who had done me some greivous the Baptists declared that this for- injustice, or a greater wrong. The ward step alone and this new busi- teaching of white men, is to be: fond ness plan of Dr. Wood would win of power, jealous of any interference thousands of Baptists. Telegrams with its exercise, uneasy at it being from every section of the country questioned, offended at it being reg- were pouring in all day Monday con- bōve all to have it wrestled from gratulating the new President upon his election. heir hands especially after it has been long enjoyed. This teaching is

Among the closing scenes that night was the full report of the Woman's Convention read by Mrs. M. A. B. Fuller, the Corresponding Secretary, which report was unanimously adopted.

MR. GEORGE NEAL FAVORS MEMORIAL DRIVE

Dayton, Ohio—Rev. H. A. Boyd: Kind Sir and Brother: Your letter of recent date has been received in regards to your father's monument and in reply I wish to say that he is more than worthy of it. I feel that since he has been of so much help to the race it is our duty to donate to this great cause. I approve of the plans very much. Rev. D. K. Anderson our pastor will be in next week from his vacation. I shall wait until his return so that he can manage the finance that will go to help with this great cause.

I remain yours in Christ,

GEORGE W. NEAL

National Baptist Union Review
The worse part of the so-called Christian man's teaching is that when he abuses power, he is taught to cling to it with a yet more convulsive grasp. Prone to have whom he has injured without cause, he follows the law of human weakness, which makes the oppressor hate his victim, makes him who has injured never forgive, fills the wrong doer with vengeance against those whose rights and privileges, he has proscribed by force of numbers and the caste of color.

I do not know what you all think about it, but I believe, there is a cruel prejudice which prompts men to despise whom so ever has been regarded their inferior long after they become their equal.

The real inequality which is produced by fortune or by law is always succeeded by an imaginary inequality which is implanted in the customs and manners of the people. The policy of the States is to foster dual systems of religion and ed-

Supt. Bethel Sunday School.

education; one for American white men and one for American black men. This system maintains two standards of morals and efficiency or preachers and teachers; two standards of salary schedules and two standards of church and school house equipments, fixtures, courses of study, etc. On the steam and electric cars, in waiting or sitting rooms, wooden placards point in solemn admonition to the fact of the dual system of our government, which public sentiment, religion and education foster in this country. In the churches or theatres, gold cannot procure a seat for the American black man, by the side of the American white man. In the state or county hospitals and jails, we lie apart; and although we invoke the same divinity as the American white man it must be at a different altar and in our own church with our own clergy.

In fine, we can have no part in the American white man's Fraternal, educational, medical, political, religious, industrial, commercial, economical and civic worlds. Now, my fellow countrymen and Christian friends, if you wish to move and shine in these worlds, you will have to build them for yourselves and for your posterity. These may be harsh facts, unpleasant facts, but they are fact just the same. The sooner you recognize them and shape all of your actions to these conditions, the sooner will you build on a more solid and lasting foundation to the glory and edification of American black men; their God and State.

My Countrymen and Christian Friends, these are just a few of the stubborn surface conditions which confront you and me today. How shall they be met is the burning question? The moving spirits of this National Baptist Convention are fixed today—September 5th—to be the most propitious time to call the most able, the most patriotic and learned men of the race, that fifty years freedom has produced, together for the purpose of taking counsel, one with the other; frankly acknowledging our small beginning, just fifty years ago; reviewing our advancement, under the most trying circumstances; and finally admitting the cruel and unhuman conditions which

confront us as men and as a race today and try to find the best way of escape from our awful plight.

Let us take the lamp of the past to guide our foot steps in the future and let us point out to our compeers and lesser informed countrymen, a newer, better and higher road, which in our opinion if followed, for the next fifty years will lead to race independence, race contentment, race happiness, race unity and good will toward all the rest of mankind.

My mind runs back to 1636, a great year in America. It is the year Roger Williams founded a colony in Rhode Island on the bases of religious freedom. He is the father of the American Baptist and the first great preacher from my view point in the United States. All patriotic Americans delight to honor him and wherever the fire of Baptist patriotism burns the name of Roger Williams is almost deified.

May not that inspired Baptist patriotism which moved him to go forth and battle for the religious freedom of American white men back yonder in 1636, inspire and move you my fellow countrymen and Christian soldiers, to go forth and battle for those things which are the rights of free men and which must be transmitted as a priceless heritage to the children of American black men?

If the problems of life are intellectual questions. The hard and problems which we must contend with and against, find their

the teaching of the people, both black and white. Teaching in a short time becomes what we call conscience and conscience controls the normal action of men and women. It is said that the American white man wishes us to believe that all his hate, prejudice, malice, jealousy, envy, proscription and tomfoolery aimed at the black man are natural and is the result of heredity. It is not natural for a human being to hate another; do they inherit such propensities. They acquire them from education and teaching. No man, white or black inherits hate, prejudice, malice, jealousy or envy. These come only after severe and rigid schooling, after long growth into the customs, tra-

ditions, manners and habits of a people. Therefore it is obvious that the American mothers, school teachers, clergymen, the press and so-called statesmen are responsible for the frightful state of conditions which encompass us today as Christian citizens of this wonderful country or republic. We are taught to venerate, admire, develop, cultivate and preserve all kinds of colors except the human black, brown or yellow kind. Our education and religion coupled with traditions, customs, rules of action, and habits, cause us to raise the cruel and heartless barriers between white men and black men in all the walks of life. From these causes we get the effects which weight us down and impede our progress. Your and my burden is to remove the cause of this evil teaching and when the cause is removed, the effects which we complain of, will pass away like a thin mist before the rising sun. Now if you and I were asked to blaze or point the way whereby this happy result could be accomplished, we should boldly suggest:

First, that we appeal to and conjure the American white mother; the American white school teacher; the American white clergyman; the American press and last but not least the American judges, legislators and statesmen to cease to teach or allow to be taught in our system of industrial development, religion, or education, racial hate or prejudice based upon color.

We should beg them to wipe away and destroy the two standards of morals, the two standards of efficiency, the two standards of crimes, the two systems of government, one for Negroes and one for whites, all of which are fostered and supported by present religious and educational teachings of American white and black men. We should get them to demand the same high moral character and efficiency of black preachers and teachers as they demand of white preachers and teachers and pay them absolutely the same scale of wages or salaries.

Second, In the industrial world, we should appeal to all employers of labor of whatever description to cease to employ men by reason

race or color, but employ men solely upon their ability to do or perform the labor required and the profits they can return to the employer by reason of that labor.

Third, In regards to crime and the violation of the rules of society, we should insist and ask that the courts, judges and jurors apply the same penalties to black rapists, thieves, murderers, fornicators, harlots, crackshooters and wife beaters as are applied to white men who commit such crimes and let each individual bear the consequences of his crime.

Fourth, With respect to government, we should ask that no class or race legislation be passed and in the administration of government or application of government protection, justice and mercy be extended to the black men in the same identical way and manner that it is extended to the white men. This program does not involve what is commonly accepted as social equality and will not admit of such an interpretation. My good friends. I have here mapped out a big task for each member of this great Baptist organization and apparently, it is almost impossible of accomplishment but I am firm in the opinion that if the black men everywhere sets for themselves this task, they will in the next fifty years attain this end and triumph; covered in glory because of their successful appeal to the humanity reason and the intelligence of the American white men and women.

Now my fellow countrymen and Christian friends, we cannot accomplish the ends desired by mere asking and appealing to American white men and women. There is much for us to do. We must act, get busy and do a lot of pruning and lapping off in our own homes and among our own racial society. First in our own religious fields, we must set a higher standard of morals, culture and refinement. We must demand that Bishops, clergymen and high church laymen be men of pious, dignified men, sober, patriotic, race loving, the husband of one wife, honest and absolutely uncorruptable. They will

have to teach the members of their flock for the next fifty years that to God will and does require them to leave an inheritance for their pos-

terity and the only way to do that is to buy and possess the land. I mean get homes and become a fixture to the soil. This kind of preacher will know that the more and better homes his members have the bigger and better churches they will be able to build and the better salary they will be inclined to pay him for his spiritual services.

This kind of minister will know that his race must not be encouraged to multiply discord, envy and jealousy but that they must learn to co-operate and help open avenues of employment for the boys, girls, men and women of the race, who must make up the congregation which pays his salary and builds his church.

Second, In our educational world, the next fifty years of our freedom will demand patriotic teachers; teachers of the highest moral conception. Teachers of the best efficiency and teachers who have the courage of their conviction, knowing what to teach and how to teach and far remove from the bread and butter type or class. This class of teacher will know that he and the preacher must stand hand in hand and impart and impress the same lesson of thrift, industry, home getting and racial co-operation to the end that those young shoots which he trained to ideas and ideals may find employment commensurate with the teachings he himself instilled and planted upon their mind and heart before they quit his school room. He too will teach by example and not hold himself off as a separate uninterested member of society pointing a finger of scorn, contempt and ridicule at the small efforts of his race.

Third, In our medical world, in the next fifty years of our freedom the race will need doctors who are able, learned and skilled in the science of medicine and who have a burning desire to cure and lessen this awful high death rate which is sweeping yearly, thousands of the race both young and old to untimely graves. This doctor will be above criminal practice and will preserve rather than destroy life.

Fourth, In our business world, in the next fifty years of our races'

progress, the black man who wishes to or engages in business, we shall demand of them to have enough sense to know that this is an age of combination and co-operation that instead of fifty men getting \$200.00 each and opening for himself a little store, paying fifty different little store rents; that it is best for the fifty men to combine their wealth and open one store with a Capital of \$10,000.00 or \$25,000.00 or better still \$50,000.00, thereby enabling them to supply the trade of the race employing the race and make a big profit from the investment.

To perfect a great Baptist Christian organization in these states which shall attempt to arouse our people everywhere to the great need of race combinations, race co-operations, race unity, race independency, race culture and the nobility of honest labor are the objects and purposes of the citizens of Fort Worth. Believing that each of you are moved by the same lofty sentiments, we run out to greet you and welcome you to our city and state.

It is wonderful to have you come among us and inspire us in this noble and praiseworthy work. On your mission of human uplift we welcome you here and wish you God speed.

BREWTON WHITE MINISTERS WELCOME NEGRO BAPTISTS

Presiding Officer Sets Forth Aims and Ambitions of Race.

BREWTON, ALA., Nov. 24.—Special to The Advertiser—The 56th annual session of the Colored Baptist convention of Alabama is in session in Brewton.

Hearty addresses of welcome given by the mayor and other officials of the city, coupled with the presence and strong endorsement of all the white ministers of the city featured the opening of the convention.

President Jamison made some very impressionable statements on his annual address setting forth the aims and ambitions of his people. His words expressed in no uncertain terms the causes of the negroes' present condition on the things that may be done for the amelioration of those in straightened circumstances.

President Jamison said in his address:



REV. J. W. HURSE,
of Kansas City, Mo.
ice President of the National Baptist Convention.

"The negroes' restlessness in the south is caused to a great extent by his acute economic state and the fear of the mob. The good white people must see that the press gives them an opportunity to show that they mean to dispense equal justice in the courts. The negro has it deep rooted in him that he cannot get fairness in the courts. The good white people must rise up and protest the southern courts."

A feature of the convention was the endorsement and pledge of support given Mehary Medical College of Nashville, Tenn., the institution which produces more than three-fourths of all the colored physicians, doctors and pharmacists.

The cause was presented by a professor of the institution and at the present time its financial agent, Dr. Holman, was introduced to the convention by Dr. S. B. Innis of Troy, Ala., himself a graduate of the Mehary and a physician of this state. Resolutions of endorsement were presented by Dr. T. J. Bellinger of Talladega and Prof. R. B. Hudson, of Selma, Ala. Professor Hudson, for a number of years a successful teacher and race leader was re-elected with Dr. Jamison of Selma to lead the convention another year.

Three thousand and five hundred dollars raised for Selma University. Eighty-five thousand were raised for general purposes during the year by the 332,515 negro Baptists of Alabama.

Among the many ministers and race leaders present were:

D. V. Jamison, Selma, R. B. Hudson,

Selma, N. N. Neely, Montgomery, I. H. Bellinger Talladega, C. S. Callahan Montgomery, C. S. Rederick, Montgomery, Dr. R. T. Pollard, Selma, Dr. S. B. Innis, Troy, E. Bizzell, Mobile, J. Goodgame, Birmingham, J. H. L. Smith Union Springs, Henry Smith, L. Pine J. Pins, Barbour, Montgomery, W. T. Grider, Troy, J. H. Marquess, Gadsden, D. L. Lee, Florala, James Henderson Troy, M. J. Adams, Dothan, Dr. J. Imes Tuskegee, Ala.

COLORED CONVENTION MEETS IN RALEIGH

The Negro Baptist State Convention convened in Raleigh Tuesday, October 30th, and held a three day session. The meeting was preceded by a pastors' conference which was well attended. Dr. O. S. Bullock, pastor of the entertaining church, was president of the convention last year, and delivered an address on Wednesday morning which was said to be one of the very best addresses of the kind ever delivered before the convention. The writer reached the church just as Dr. Bullock was concluding his address.

It was the pleasure of the writer to hear the report of Dr. C. S. Brown of Winton, corresponding secretary of the convention. This report contained much valuable information. During the year which has just closed the amount passing through the hands of the treasurer for the objects of the convention went beyond \$14,000, and Dr. Brown said if full reports were in he thought they would show not less than \$20,000 contributed.

Dr. Brown urged that the churches concentrate on a few institutions in their educational work, instead of trying to support so many local schools. He believes it is better to have one or two well equipped and adequately supported institutions, than a large number of schools which live at a poor dying rate. In this he is undoubtedly right.

In his comprehensive report the corresponding secretary made a strong and earnest plea for foreign missions. Our people who have gospel privileges should do sacrificial giving that the nations yet in darkness may hear the news of salvation.

Dr. Brown concluded his admirable report with a plea for closer and more cordial co-operation between the white and colored Baptists of the State. We are sure that Christians of both races should cultivate a spirit of sympathy and co-operation. Dr. B. F. Riley of Texas who has made

a close study of race conditions, and is more familiar with the subject, perhaps, than any other man in the South, stated in a report to the Southern Baptist Convention some time ago, that the relations between the races was better in North Carolina than in any of the other Southern states.

It is to be deplored that any set of men should attempt to fan the flames of race prejudice. But whatever others may do, every Christian should do all in his power to improve, rather than impair, the relations that now exist between the races in this State.

We trust that our Convention which is to meet in Gastonia next month will extend to the colored Baptists of the State expressions of interest and sympathy in their efforts to extend the kingdom of our common Lord.

Church-1923

NEGRO BAPTISTS MEET

Commercial Appeal
Main Attend. National Bible Confer-
ence at Yazoo City,
Miss., Feb. 23-24-25

YAZOO CITY, Miss., Feb. 23.—Dr. E. W. Isaacs, of Nashville, Tenn., opened the National Bible conference of the Baptist convention of the United States for negroes. At 10 o'clock p.m. today with a large crowd of ministers and Christian workers present.

J. P. Sanders, president of the Yazoo County Association, introduced J. W. Gayden, who presented Dr. Isaacs. Rev. Gayden in his usual impressive way, urged his people to know that they should study the Bible, attend church and Sunday school, stay off the streets, be loyal to their country and government.

Dr. Isaacs opened his Bible work with a powerful lecture which was attentively heard. A choir of 50 voices, led by Deacon Hamilton, rendered fine music. Bettie Woolfolk gave a lecture on a righteous home life to assist the church in saving the world.

Rev. Webb Brame, pastor of the local white Baptist Church, and Rev. W. J. Ferguson of the local white Methodist Church, will lecture before the conference during this meeting. The white people of Yazoo County and City always help their negroes in their church and educational work.

The following are enrolled: J. W. Gayden, J. P. Sanders, C. H. Vaughan, L. C. Huddleston, G. P. Green, M. L. Phillips, G. B. Byas, B. F. Horton, T. H. Horton, M. A. Vaughan, Ada Johnson, W. L. Phillips, pastor of the local negro church, is caring for all who attend this meeting.

NAT. BAPTIST LEADERS

CALLED TO NASHVILLE

National Baptist Union Bulletin
MARCH 13TH, 14TH, 1923
Nashville, Tenn.

Tuesday and Wednesday, March 13th and 14th there will gather here in this city Baptist leaders from every state in the Union. It is to be a representative gathering in the form of a National Conference at which will be discussed momentous problems of the National Baptist Convention, unincorporated. Such is the statement given out at the headquarters of the Baptist forces this week. It is understood that the decision to hold this National Conference came at the recent meeting of representatives of Baptists who happened in Nashville, and as a result of several important letters coming from the leaders of several of the state organizations. A call for the Conference went forth to more than five hundred representatives who go to make up the fifty odd State Conventions represented in the National Baptist Convention, unincorporated.

Baptist

The call stated that the sessions to our religious convictions as ministers of the gospel. 3-13-23
National Baptist Publishing Board's Second, we do not wish to be misunderstood in our declaration of purpose as herein contained. We do not deny the right of those who wish to play pool, to do so; but we do deny that they have a right to expect us personally or officially to use our offices and the churches over which the Holy Ghost hath made us overseers, to raise and to give money for such purposes.

Third, we do not wish by this statement to be understood as making an unChristian attack upon those who are responsible for the change of policy that has characterized our local Y. M. C. A. through all the years of its existence; but we do want to be understood as saying in no uncertain tone that those who operate such an institution in the name of Christianity should support it and bear the responsibility of it.

Fourth, we hereby serve notice in the management of the local Y. M. C. A. that until the institution returns to its original policy and that the work and plans of the National Baptist Theological and Training Seminary, holding its property over on the East side, will be discussed and that plans will be made for its permanency.

BAPTIST MINISTERS WITHDRAW SUPPORT OF LOCAL Y. M. C. A. ON ACCOUNT OF THE USE OF POOL TABLES IN THE BUILDING
Atlanta Independent
Atlanta, Ga., March 13, 1923.

To the Public: *Atlanta, Ga.*
We, the Baptist Ministers' Union of Atlanta and vicinity, in our regular weekly meeting assembled, after a full and fair discussion of the change made in the policy of the local Y. M. C. A., have come to the following conclusions:

First, that since we have been betrayed in the matter of placing pool tables in the local Y. M. C. A. building, after having labored for years to raise money for the erection and maintenance of the same, we do not feel that we can render any further support to that institution as long as said pool tables remain in use under the direction and by the consent of the membership of the Y. M. C. A., and be true

to our religious convictions as ministers of the gospel. 3-13-23
Second, we do not wish to be misunderstood in our declaration of purpose as herein contained. We do not deny the right of those who wish to play pool, to do so; but we do deny that they have a right to expect us personally or officially to use our offices and the churches over which the Holy Ghost hath made us overseers, to raise and to give money for such purposes.

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Fifth, that we recommend to our memberships that they cancel all subscriptions to the local Y. M. C. A. which they may have outstanding and also cancel their memberships in the institution until such time as the management and membership shall restore the institution to its original standing before the public.

Sixth, we hereby call upon all Christian mothers and fathers to cancel the membership of all their boys in the local Y. M. C. A. as long as the management allows pool tables to remain under the roof of the institution. For we consider all pool rooms as incubators of crime and kindergartens for the making of juvenile criminals.

Seventh, we hereby call upon every Baptist pastor in the city and vicinity to read a copy of this document to their churches on next Sunday and explain the reason for its issuance at this time.

Eighth, we hereby declare that

all argument concerning this matter is now brought to a close, on our part. That no criticism from any source whatever shall have any effect upon us so far as modifying or changing this declaration is concerned.

We have always been, we are now, and ever shall be opposed to the placing of pool tables in the Y. M. C. A. building; and had we known they would ever have been placed there, we should never have supported the work as we have.

But since we have been deceived into believing that the money we raised and gave and the time we spent in building up this institution would be used for the dissemination of Christian principles, as the name of the institution implies; we feel that we would not be worthy of our high calling were we to remain silent at such a time as this.

And it is with profound grief and stinging regret that we feel called upon to say now and for always, let those who believe in such a policy in such an institution bearing such a name, prove their faith by their works and support it with their own money.

The following pastors, and their congregations, support the above outlined proposition:

Ernest Hall, Pastor Liberty Baptist Church; C. S. Jackson, Pastor Baptist Church; J. W. Jackson, State Missionary; L. J. Jones, Pastor Thankful Baptist Church; E. R. Jones, Assistant Pastor, W. Hunter Baptist Church; J. T. Dorsey, Pastor Mt. Zion Baptist Church; E. A. Hargrove; A. W. Moreland; Jas. M. Nabrit, Pastor Mt. Olive Baptist Church; D. W. Cannon, Ed. Secy. of Ga.; T. Saine, Pastor Antioch, N., Baptist Church; C. W. Warren, Pastor Mt. Saini Baptist Church; Simeon M. Bryant, Pastor Philadelphia Baptist Church; W. G. Thomas, Pastor Zion Grove Baptist Church; D. D. Crawford, Cor. Secy. Ga.; C. H. Robinson, Pastor Zion Hill Baptist Church; E. D. Lawson, M. G. King, Pastor Calvary Baptist Church; Lawrence M. Glenn, Pastor Providence Baptist Church; A. S. Martin, Pastor, Mt.

Pleasant Baptist Church; J. M. Gates, Pastor, Mt. Calvary Baptist Church; A. V. Williamson, Pastor, Pleasant Grove Baptist Church; C. H. Sharp, Pastor, Union Baptist Church; J. H. McClusky, Pastor, Zion Baptist Church; K. C. Maddox, Pastor, W. Fair Baptist Church; S. P. Fields, Pastor China Grove Baptist Church; W. E. Hinton, Evangelist; J. C. Gaffney, Pastor Thankful Baptist Church; W. F. Paschal, Pastor Beulah Baptist Church; J. T. Latimer, Pastor Tabernacle Baptist Church; A. D. Williams, Pastor Ebenezer Baptist Church; G. S. Ellington, Pastor Mt. Carmel Baptist Church; B. J. Jackson, Pastor Oakland First Baptist Church; R. R. Smith, Pastor Butler St. Baptist Church; LeRoy R. Taylor, Pastor; P. James Bryant, Pastor Wheat St. Baptist Church.

And every Baptist minister in this city and vicinity stands solidly against the pool room Y. M. C. A.

J. W. Williams,
L. M. Glenn, Acting Pres.
E. D. Lawson, Secy.

Wins \$9,500 From

White Church

3/28/23
White Plains, N. Y., March 24.—Following a trial lasting eighteen days, a jury presided over by Supreme Court Justice George H. Taylor, Jr., today awarded a verdict of \$9,500 to Grace Baptist Church (colored and the Rev. Theopolis Larsen, its pastor, against the First Baptist Church (white), one of the wealthiest churches in Mount Vernon, because, it was claimed, the defendant white church had padlocked the colored Baptists' church for non-payment of interest and also because of an alleged conspiracy to oust the Rev. Larsen. *Baltimore Herald*

The verdict was sub-divided in this manner: \$5,000 to Rev. Larsen and \$4,500 to the Grace Baptist Church. The verdict was rendered, not alone against the First Baptist Church, but also against a committee of three members, who, it is alleged, conspired to drive Larsen out of the pastorate. It was on June 15, 1913, that the trouble between the two churches arose. It was alleged by H. J. Lynch, counsel for the plaintiffs, that the white Baptists broke

CONFERENCE OF BAPTIST LEADERS IN SESSION

Denomination Workers Gather Here to Consider Matters of Moment.

**TWO DAYS SPENT BY OUT-
STANDING FIGURES IN RE-
LIGIOUS WORK HERE**

Nashville, Tenn.
Two days were spent here in the city this week by leaders of the National Baptist Convention, unincorporated, in a heart to heart Conference, the result of which, they claim will be far-reaching in the betterment of their denominational work throughout the United States. The Conference was opened immediately following the regular monthly meeting of the National Baptist Publishing Board, Tuesday morning at which practically all of the visitors were present and got an insight of the actual workings of the Board. The Chairman, Dr. J. P. Robinsin, of the Publishing Board, made each visitor welcome, while the assistant Secretary read a condensed statement showing the activities as well as the scope of the National Baptist Publishing Board's work. **3-16-23**

There was a high note sounded in the Conference after it was opened with prayer and singing. There were twelve constructive propositions submitted for the consideration of the men gathered here from nearly every section of the United States. These were read by President E. P. Jones after the opening speeches had been made by Drs. D. E. Over of Denver Colo., John E. Wood of Danville, Ky., S. S. Jones of Muskogee, Okla., J. L. Burrell of New Orleans, La., G. W. Alexander of Chicago, Ill., and J. H. Eason of Birmingham, Ala., each of whom made a brief review of the present conditions as they affect the denomination's work in their respective states. The several speakers told of the loyalty and the devotion of the Baptists throughout the

United States as they had observed it, and the earnest desire on the part of the millions of leaders and workers to see a constructive program put on that would do the definite things the present day workers and followers demand.

The Committee on Program and Policy consisting of ten men, deliberated the better part of the afternoon while the Conference recessed and listened to Prof. Hathaway of Pine Bluff, Ark., the well known sculptor, gave his exposition on the busts that he presented. The Conference re-assembled at 5:30 Tuesday afternoon to take up the committee's report which was presented in a well written form and which took up the twelve definite objects that had been carefully worded and presented to them for their consideration. The financial needs of the entire denomination that would bring relief to the Baptist Institutions operated under the Convention were epitomed by the entire Conference, who called upon the followers of the Convention, the believers in right and righteousness, to enter into a season of prayer.

Sixty Thousand Dollars was the first budget apportioned by the conference for submission to the denominational workers, this sum to be divided or proportioned among the several Boards such as the Home Mission, Foreign Mission, Educational, Church Extension and Ministers Relief.

Attention was given to the R. H. Boyd Memorial, but the matters affecting this were deferred to the Memorial Commission consisting of about three hundred Baptist ministers, laymen, superintendents and workers.

into the colored Baptist Church on South Eighth avenue, Mount Vernon, when the colored congregation was absent, claiming possession because \$240 in interest on the building had not been paid. Padlocks were placed on the doors and the windows barred.

COLORED BAPTISTS OUTNUMBER ALL OTHER DENOMINATIONS IN U. S.

**Reports Show However That Methodists
Raise The Most Money**

Afro American, Baltimore, Md.
Statistics of Baptist and Methodist Churches, ministers, members and money raised last year, from report of Federal Council of Churches: **4-20-23**

	Churches	Ministers	Members	Total Amount Raised
All denominations	243,590	214,583	47,462,558	\$505,052,978
Nat. Bap. Convention	24,333	18,267	3,253,733	4,939,226
African Meth. Epis.	6,900	6,550	551,766	3,425,000
African M. E. Zion	2,716	3,962	412,328	784,746
Col. Meth. Epis.	3,824	3,039	366,315	1,736,192
Other Bodies--6	465	664	42,466	144,382

Washington, April 10.—Figures made public by Dr. E. O. Watson, statistician of the Federal Council of Churches, show that the religious bodies in the United States made their greatest growth last year. The increase is 1,220,428 members over the previous year. The present membership of all religious bodies, according to the latest available figures, is 47,461,558. The increase is approximately 50 per cent greater than the average for the preceding five years.

The great increase in membership is due largely to the gains of the Roman Catholic Church, which shows an increase of 219,158; the Methodist Episcopal Church, 122,975; the Southern Baptist Convention, 97,116, and the National Baptist Convention, 74,570.

The report shows some interesting facts. While the white Baptists including the Northern and Southern bodies have 36,205 churches, colored Baptists have 24,333; white Baptist preachers number 25,443; colored preachers, 18,267. There are 3,253,733 colored Baptists to only 4,648,415 white. The white Methodists have 49,115 churches, colored only 13,440 and so our Baptists take the lead in church building. The white Methodists number 34,949 ministers; colored, 13,551; the white Methodist boasts of 6,871,118 members while there are 1,330,409 colored Methodists.

In other words, relatively speaking, there are only a little over one million more white Baptists in this country than colored, while there are over five million more white Methodists; only 11,000 more churches among the white Baptists than among colored and 7,000 more preachers.

Church — 1923.

UNINCORPORATED BAPTISTS GATHER IN CONVENTION

Defender

Los Angeles Sends Large Delegation; Dr. Jones May Decline

Presidency This Year

8-9-23

By ROSCOE HOLLOWAY

Fort Worth, Tex., Sept. 7.—Special trains have all come in and the city has firmly settled down to its pleasant task of playing the host to 15,000 Baptist visitors. This is a rough estimate of the number of delegates who have arrived to attend the annual convention of the unincorporated Baptists. The special from Illinois, bearing the national president, Dr. E. P. Jones and the Chicago delegation, was one of the first to arrive. This train was made up at St. Louis and comprised some of the most prominent delegates of the entire Baptist following, among whom were Drs. G. W. Alexander, H. W. Knight, S. S. Wesley, Paul A. Jones and J. W. Woodson.

Coast Delegates Present

Another of the big surprises was the arrival of a special from Los Angeles bearing a delegation from one of the largest Baptist churches in that city. This group had previously been followers of the Progressive National Baptist convention and came out for the unincorporated Baptists after the other convention in California had ended as an expression of disapproval of some of its methods.

One of the most interesting and instructive features of the entire convention was the report of the National Baptist Publishing house in Nashville, Tenn., presented by Rev. Henry A. Boyd. Rev. Boyd, who is secretary of the publishing board, showed by facts and figures that the Baptists are operating a \$1,000,000 institution in Nashville, where more than 150 race men and women are given regular employment. This report was very exhaustive and covered every phase of the largest institution of its kind in the world among our people. Rev. Boyd also reported on the work of the Sunlay School congress session at Indianapolis during the month of June.

Hold Memorial Service

Before the regular business of the convention was started the entire session resolved itself into a memorial service for the late Dr. R. H. Boyd, founder of the National Pub-

lishing board and father of its present secretary. This meeting lasted more than two hours, during which time plans for a memorial building were presented by an architect from Washington. A drive was at once started for funds for the election of the building.

With the arrival of the Denver (Colo.) delegation rumor was spread through Baptist circles that Dr. D. E. Over of Denver is to be prevailed upon to accept nomination for president of the national body in the event that the present head refuses to run, as has been intimated. Dr. E. P. Jones of Chicago has held that office continuously since 1915 and should he care to run again opinion has it that he would encounter little if any difficulty in getting re-elected. Dr. Jones has not yet committed himself on the subject.

I. C. HANDLES SPECIAL TO NEGRO CONVENTION

Commercial Appeal
225 Negroes Go to Negro Baptist Council in Frisco, Memphis, Tenn.

A special train containing approximately 225 negroes who will be delegates to the negro Baptist convention in San Francisco was handled out of Memphis by the Illinois Central Railroad yesterday afternoon at 4 o'clock. The train was routed over the Yazoo & Mississippi Valley tracks to New Orleans.

The Baptist convention will last from Sept. 4 through Sept. 9 and thousands of delegates from all over the country will be in attendance. Representatives from Arkansas, Mississippi, Tennessee and Kentucky were concentrated here and sent out over the special train made up by the I. C.

Three of the cars came in at noon yesterday from Nashville, over the Nashville, Chattanooga & St. Louis lines. Three cars came up from Mississippi in the afternoon, two cars from Arkansas yesterday morning and one from Kentucky the night before. As many cars as necessary will be added here to accommodate the negroes.

The equipment of the train consists of standard and tourist sleeping cars, an observation coach, baggage coaches and a chair car. Every effort has been made by officials to give the negroes a fine time throughout the journey.

The train is handled over the Y. & M. V. to New Orleans, thence Southern Pacific to Los Angeles and San Francisco. On the return trip the train will be handled over the S. P. to Ogden, Utah, thence over the Denver & Rio Grande to Pueblo, Colo., the Missouri Pacific to Kansas City, the Rock Island to St. Louis and the Illinois Central to Memphis.

The party is in charge of T. O. Fuller of Memphis, negro Baptist preacher.

Two Pullmans to the same convention were handled by the Frisco Railroad on its fast train No. 106 last night.

Baptist.

Six Thousand Dollars Invested In Machinery

National Baptist Publishing Board Installed
New Linotype Machine this Week

FIVE NOW OPERATING WITH
INDIVIDUAL MOTORS, FIRE-
PROOF FILING CABINETS
ALSO PURCHASED

The Nashville Tennessean
Five Thousand Dollars worth of new machinery and equipment were installed in the National Baptist Publishing Board's Printing Plant this week. The machinery consisted of a new model eight, improved linotype machine made by the Megenthaler Linotype Factory in Brooklyn, New York. This linotype machine, according to the secretary's announcement, has three magazines, the latest time clock and runs by individual motor. With the installation of this new linotype machine, the National Baptist Publishing Board has now five machines, five operators and will be able to run two shifts of eight hours each, and thus be able, according to the secretary, to more nearly dispatch its work, getting out the literature so that it will reach every Sunday school more nearly on time. The erector finished the work Monday morning, so at noon Monday the operator took his seat at the new machine and by one o'clock he had submitted his first proof to the management this proof having been O. K'd the machine was then accepted.

In addition to the linotype machine five individual motors were purchased so that each machine will run from its own motor either on a direct or alternate current, so that regardless to whether the Publishing Board is using city electricity or electricity generated by their own power, the linotype machines will be able to revolve.

In another department there was installed a complete fire-proof filing system so that the orders and correspondence in the Order Department will be securely filed away, protected from any fire damage whatever and so arranged by states that less time will be consumed in locating an order, irrespective of what state the order comes

Nashville Tennessean
This is but a part of the program of spending fifty thousand dollars improving the plant that was authorized by the Publishing Board at its January meeting which was announced some time ago. The secretary reported that the addition and new building had been erected some months ago, adding to the floor space, in which more than ten thousand dollars were spent; and now that addition of the new machinery and the adding of the new filing system checks three items off the program. At the next meeting of the Publishing Board it is learned that a complete outline of the other work to be done during the year will be submitted.

REV. KLUGH IN ITALY

The Guardian
WRITES INTERESTING LETTER TO GUARDIAN—WAS ONE OF 4 COLORED SPEAKERS AT WORLD BAPTIST CONVENTION—25 DELEGATES OF THE RACE FROM U. S. A.—DENOUNCED THE K. K. K.
Boston Mass.
Trieste, Italy, Aug. 15, 1923.—Dear Bro. Trotter: I am here writing from Trieste, an Italian seaport. It was Austrian before the Great War, but they lost in that struggle to the Italians. It is a city of about 200,000 mixed population. I see no prejudice here whatever.

I have passed through the following countries (and many cities): England, Holland, Germany, (twice) Denmark, Sweden, Austria, Switzerland and Italy. I must yet pass through Egypt, Palestine, Turkey, Greece, Italy again, and France before the itinerary is complete—I cannot now tell you of the many great cities with their strange and varied customs through which I have passed, but must leave that for a future date.

Common People Have Future

In England as elsewhere in Europe, I was struck with the pomp and glory of royalty and hero worship. In every square and nearly every corner of the street, is a statue commemorating some king or queen; some prince or duke; some general, lord or soldier. Indeed the common man does not account for much. But things are changing now, and the working man is surely coming to his own. This has been made possible as the result of the

War. However, the land and properties are owned by the nobles, lords and nobility. There is not much chance for the common to come to the front without revolution. We have a different situation in America. Our people should make every reasonable sacrifice and buy real estate while they can. Let us not be fooled by the pleasure gods until it is too late. The young Colored man and woman should plan wisely for the future of our race in America.

Four Colored Speakers

There were four Colored men who spoke before the World's Baptist Alliance at Stockholm. (In their order) Drs. Klugh Brown of N. C., Parish of Ky. and Wilson of Texas. In the opening we drew first blood for the race, when in the presence of Congressman Upshaw of Georgia who introduced Simmons at Washington at the hearing of the Klan case, we scored the "Ku Klux Klan" amidst great applause. There were many present from the South.

Pastor Klugh was entertained at dinner by Dr. Bystrom, the acting president of the Convention before the new president was chosen; and was the recipient of many courtesies by the Swedish people.

The Male Quartette

We organized a male quartette and sang Southern melodies at many of the sessions. Pastor Klugh sang tenor and sometimes baritone. The quartette made a great hit at the Conference and was much in demand. There were about 25 Colored delegates present at the Congress, 2 from Mass., 1 N. J., 1 Penn., 3 Washington, D. C., 1 Cal., 1 Va., 4 N. C., 1 Tenn., 4 Ky., 3 Ark., 2 Tex., 1 La., 2 Ga.

Regards to everybody.

D. S. KLUGH.

NEGRO BAPTISTS CLOSE CONCLAVE

The Houston Post
After six days of strenuous work, the South Texas Negro Baptists' association concluded its thirtieth annual convention here Monday afternoon with the election of officers to serve during the ensuing year.

Rev. J. E. Edwards was elected moderator of the association. Other officers named were: Rev. C. H. Jones, vice moderator; Rev. A. C. Ray, secretary; Rev. C. W. Martin, assistant secretary; Rev. J. C. Curtis, treasurer.

Resolutions expressing sorrow and regret at the death of the late President Harding were adopted by the convention. The association declared itself in favor of law and order, and pledged its membership of 11,000 negro Baptists to assist in the enforcement of the law.

Baptists Get Work Begun On Costly Plant

Nashville, Tenn., Aug. 31.—There is being constructed here a massive edifice, the property of the National Baptist convention, which, when completed, will be the glory of Race Baptists and a worthy object of pride, a credit not only to that organization, but to the entire Race. This building, modern in every detail, costing \$410,000, is being erected under the supervision of Mr. Windham, an architect of Birmingham, Ala. It will house the convention's Sunday school publishing board, as well as memorialize in a most striking manner the founders of the National Baptist convention. It will be a credit to the late Dr. E. C. Morris, who for more than 25 years was president of the convention and an outstanding leader of his Race, beloved by thousands. Dr. L. K. Williams was elected successor to Dr. Morris and since his election as president of the convention in December, 1922, has been able to inaugurate much that will be potent and lasting to the more than 3,000,000 Baptists, whom he has been called to serve.

Secures Loan

In assuming the duties of his office, the new president chose as his main objective the consummation of the building of the theological seminary and the publishing house, and it is noteworthy that as a result of his co-operation with the building committee and his high standing in the community with men of means and large means, Dr. Williams was enabled to secure in Chicago a loan of \$25,000 for the convention for advancing the work of construction.

The National Baptist convention, with its 18,267 preachers, its 24,333 churches and 3,426,506 members, is the world's largest organization of a religious denomination. The new president is essentially a man of achievement, whose rare natural gifts are supplemented and reinforced by broad and varied experience through more than 27 years of ministerial service. As president of the Texas Baptist State convention, he fostered that convention to a status of far-reaching usefulness in the denomination. During his 12 years' administration, it built two colleges and gave material support to four others in the state of Texas. The beautiful Mt. Gilead Baptist church of Fort Worth, Texas, is a fitting example of his genius as a builder.

Leads World's Largest Church

For the past seven years, Dr. Williams has been pastor of the Olivet Baptist church of Chicago, Ill., the largest Protestant church in the world, which has a membership of 9,000. In an article written for the London, England, Times, Dean Shaler Matthews of Chicago university, characterizes it thus:

"It is a training center of real citizenship. Already in and from them will come men and women capable of working out better relationships. I do not know of any church in America that has the same staff as the Olivet church. One grows bewildered in the attempt to give statistics of this amazing institution." The truth of this statement is attested by the facts as set forth in Dean Matthews' article:

Has 53 Departments

Olivet has 53 departments and auxiliaries, 850 officers, 20 full-time paid workers and 10 part-time paid workers. It has a health bureau with 10 physicians, three dentists, six trained nurses and six social workers. It brings children to its day nursery and kindergarten in an autobus. It has an employment bureau, Boy Scouts, Girls' leagues, a free clinic, aids hundreds of needy persons every year and carries on legal operations for those who need them and has a working girls' home."

Perhaps the most striking feature of Dr. Williams' illustrious career is that

during the lamentable riots in Chicago in 1919, he was "the center of sanity and Olivet was the center of consultation." Governor Lowden appointed him a member of the Race commission, and he was a powerful factor in the re-establishment of order in the region of strife between the Race and foreigners.

Chicago university has had only two Race men as lecturers, Booker T. Washington and Dr. Williams. Last month in the great gathering of the Baptists of every race, language and color in the world at the Baptist World alliance, held in Stockholm, Sweden, although Dr. Williams was not able to be present, he was elected a member of the board of directors of the congress.

Baptists Are Inspired

Negro Baptists, therefore, feel encouraged and inspired to follow the leadership of their president, whose record of accomplishment is so brilliant, and they, in ever increasing numbers, are catching a vision of new life for the convention and its matchless opportunities. They point to President Williams and see in his humility and desire to serve, the example of Phillips Brooks' famous saying:

"No man has come to true greatness who has not felt in some degree that his life belongs to the Race, and that what God gives him He gives him for mankind."

NEGRO BAPTISTS ARE HEADED FOR CALIFORNIA

(By the Associated Negro Press)

Los Angeles, Aug. 28.—Here in this city of beautiful homes and hospitable people all eyes are turned toward the Golden West. The National Baptist Convention will hold its 43d Annual Convention here September 5th-10th.

The convention is expected to bring together the largest gathering of colored people ever held upon the Pacific Coast.

Requests for accommodations received by the local committee have exceeded those of any convention thus far held here, but so efficiently has the local committee functioned that ample and delightful homes are available for all delegates. Los Angeles citizens have had their civic pride stirred and as the special trains which are bringing pastors, their wives, families and friends, headed by President L. K. Williams, from every section of the country arrive they will be met by a whole-hearted burst of western welcome and enthusiasm which cannot fail to express the appreciation of the West in entertaining the largest religious body of the race.

The report of President Williams administration for the past year will abound with satisfactions for the delegates, it is predicted. Every department of the convention has prospered and a splendidly constructive program laid out in part upon the policies of the late Dr. Morris put into operation.

Baptists everywhere have hailed with delight the news that Contractor Windham of Birmingham is busily engaged in construction on the mammoth publishing plant at Nashville for the Sunday School Publishing Board. The National Baptist Theological Seminary is now an assured fact. The progress and power of the National Baptist Convention has been healing breaches and winning support from many who had defected.

Special trains will leave New Orleans, Chicago, Memphis and Kansas City after they have gathered the various delegates from points South and East.

LOS ANGELES PREPARES FOR ROYAL WELCOME TO BAPTIST HOSTS.

Lat. Los Angeles Press
rel. clu. News
(By A. N. P.)

Los Angeles, Aug. 31.—Here in this city of beautiful homes and hospitable people all eyes are turned toward the East to welcome the Baptist hosts who are headed toward the Golden West. The National Baptist Convention will hold its 43rd Annual Convention here September 5th-10th.

The convention is expected to bring together the largest gathering of colored people ever held upon the Pacific coast.

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BAPTISTS IN WRANGLE AT CONVENTION

Fort Worth, Tex., Sept. 14.—The annual session of the unincorporated Baptist convention became history Saturday after a very stormy session, the consequences of which will be far-reaching in their effect upon national Baptist gatherings. The first three days of the convention passed smoothly.

Thursday was election day. When the nominating committee made its report Dr. Edward P. Jones of Chicago was the sole candidate submitted. At once there were cries from the floor which subsided after the names of Dr. David B. Over, Denver, Colo., and Dr. J. E. Woods, Danville, Ky., had been added. Following the closing of nominations a loud hubbub began. The convention began to divide itself on the sides of the three nominees.

With the beginning of the evening session the political maneuverings began. Pandemonium broke loose and epithets were hurled at each other by the delegates. The chairman, Dr. J. H. Eason of Alabama, tried to restore order, but without any appreciable success. The greatest difficulty seemed to hinge upon the method of voting and counting the votes.

Finally all arrangements were made for the voting. Dr. Over was eliminated on an early ballot. The contest had narrowed to Dr. Jones and Dr. Woods. Later Dr. C. P. Madison announced the vote as being 1,012 for Dr. Jones and 1,016 for Dr. Woods. Dr. W. H. Woods of Maywood, Ill., and Dr. Cashaw of Houston, Tex., at once remonstrated on the grounds that many Ft. Worth citizens who were not members of the convention had voted and that their votes had been counted. According to these men, if the votes of the delegates alone had been counted the result would have been 316 to 287 for Dr. Jones. This objection was ignored and Dr. Woods was declared president.

Dr. Jones and his forces immediately opened services in Mother Zion church, just around the cor-

ner, where the national Baptist home and foreign mission convention was organized. No money was paid into the other convention by Dr. Jones' followers.

Church—1923.

Baptist.

Sends an Account of Baptist World Alliance. Elected Special Correspondent.

Stockholm, Sweden, July 26, 1923.
Special to Dallas Express:

I am writing you within a few hours of the time when I am to speak. The inclosed programs of each day's sessions will inform you what has already taken place. Dr. Parrish and I, the two official representatives of the National Convention have had every courtesy as shown to crown heads. Dr. E. Y. Mullins has been elected President and two black men on committee and I, the secretary. We are the guests of Honor of the Swedish Baptists upon every special occasion. The daily papers carry our cuts and articles at every edition. It will be a joy to mail same to you. We had a wonderful tour thus far. Held memorial services at the grave of Quien-tin Roosevelt while in Paris, also the graves of all Americans who sleep beneath the sod in far off France. We visited Chateau Thierry, viewed the battle grounds, walked over "No Man's Land" and with burning and sorrowful hearts listened to the story of the Guide, as he told of the braves who went down fighting for "World Wide Democracy." We were also at the "Peace Chambers" of Versailles. While there, we thought of the futile efforts of our Executive Woodrow Wilson as he strove to make it possible for such peace terms. Far above the distant battle fields of France, Germany and the world, there is a "Council" for World Wide Peace, it slipped from angel's harps over the plains of Bethlehem when the angels said, "On earth peace." The Prince of Peace must be the chief character in this formation of World Peace. In this great Congress the mightiest that I ever have witnessed on earth, all nations in their own tongues talk and practice the same. In the Alliance sermon delivered on Tuesday by our own townsman, Dr. Truett, he preached it in his great sermon. Tonight all eyes are turned towards, me, a Southern

Negro to hear my side of it. The Swedes will not permit that name, they call us their "sun burned brethren from across the sea." Dr. Parrish spoke on Wednesday and did credit for himself and the race as he pleaded the case of Africa as the work of the American Negro. He and Dr. L. K. Williams have been elected to the Executive Board on equal footing with the Canadian Baptists, the Southern and Northern Baptists and the writer has been elected as correspondent for our group of all America along with three others, one in North, one in the South, one in Canada and the other for North, East, West and South for the American Negro.

I served last Sunday at one of the large Swedish Baptist churches and spoke through an Interpreter and will remain over to serve another church on Sunday, July 29th. Will start for America either on August 5th, or 8th, cannot tell just now as we are crowded for passage.

I shall give you something about the city and a fuller report of meeting before leaving Stockholm. This letter is handed to Dr. Bailey who is leaving us today and I have requested that he mail it in New York as it will make better time and save a great deal on postage.

Following is the complete program of the Baptist World Alliance:

Saturday, 21st July.

10:00 a. m. to 12 noon. Reception. Refreshments served to delegates in the Congress Church.
10:00 a. m. Programme and Business Committee, in Hushallsskolan Margareta, Drottninggatan, 69.
11:00 a. m. Meeting of the Executive Committee of the Baptist World Alliance, in Hushallsskolan Margareta, Drottninggatan 69.
3:00 p. m. Inaugural Meeting. Welcome by the Chairman, Rev. J. Bystrom, D. D., President of the Baptist Union of Sweden; and by the Hon. Carl Hederstierna, Governor of Stockholm.

Reply by the Rev. W. E. Blomfield, B. A., D. D., President of the Baptist Union of Great Britain and Ireland.

A Delegation from the Free Churches of Sweden to be received.

Reply by the Rev. G. W. Truett, D. D., of Dallas, U. S. A.

4:00 p. m. Roll Call.

Prayer by the Rev. J. R. Edwards, of London. Replies, not exceeding three minutes, from representatives of each group, or combined groups.

8:00 p. m. Sacred Concert, by Swedish Choirs.

Sunday, 22nd July.

11:00 a. m. Divine Service in English in the Congress Church, Immanuelskyrkan.

Preacher—Rev. W. A. Cameron, B. A., of Toronto, Canada

6:30 p. m. Divine Worship in the Cathedral of Uppsala, by personal invitation of the Archbishop.

Preacher—Rev. J. H. Shakespeare, M. A., D. D., of London, European Secretary of the Baptist World Alliance.

11:00 a. m. Other Services were conducted as follow (Sermons to be interpreted into Swedish):
Betelkappellet, Malmkillnadsgatan 48 D.

Preacher—Rev. A. T. Fowler, D. D., of Brooklyn, U. S. A.
Subject—"The Authority of Christ today and tomorrow."

Salemkappellet, Folkungagatan 14.

Preacher—Rev. Kenneth C. MacArthur, M. A., B. D., of Cambridge, U. S. A.

Ebeneserkyrkan, Brannkyrkagatan 31.

Preacher—Rev. J. H. May, D.
DR. E. ARLINGTON WILSON
WRITES FROM STOCKHOLM,
SWEDEN. *Dallas Express*
8-18-23

(Continued from page 1)

D., of Shreveport, Louisiana, U. S. A.

Tabernaklet, Observatorlegatan 4.

Preacher—Rev. Frank Peterson, D. D., of Minneapolis, U. S. A.

ElmKapellet, Storgatan 26.

Preacher—Rev. John Friberg, of San Francisco, U. S. A.

Betaniakyrkan, Bergsgatan 45.

Preacher—Rev. P. Stiansen, of Tromso, Norway.

Saron, Birgerjarlsgatan 99.

Preacher—Rev. M. Jorgensen, Copenhagen, Denmark.

Betelseminariet, Engelbrektsgatan 18.

Preacher—Rev. Carl Schneider, of Hamburg, Germany.
(German Service without interpretation.)

Ebeneserkyrkan, Sunbyberg.

Preacher—Rev. C. S. Miao, Ph. D., of Shanghai, China.

Simeonkappellet, Hagalund.

Preacher—Rev. A. Rausk, of Finland.

Andreaskyrkan, Hogbergsgatan 27A, (Congregational).

Preacher—Rev. J. W. Ewing, M. A., D. D., of London.

Missionshuset, Kungsgatan 88 (Congregational)

Preacher—Rev. Josef Novotny, of Prague, Czecho-Slovakia.

Emauskyrkan (Congregational).

Preacher—Rev. Gilbert Laws, of London.

Missionssalen, Valhalla (Congregational).

Preacher—Rev. Joel Waiz Lall, M. A., M. O. L., of Delhi, India.

BetesDakyrkan, Floragatan 8 (Congregational)

Preacher—Dr. T. Clagett Skinner, of Columbia, U. S. A.

Trefaldighetskyrkan, Majorsgatan 5-7 (Methodist).

Preacher—Rev. A. Broda, of Gelsenkirchen, Germany.

St. Peterskyrkan, Upplandsgatan 12 (Methodist).

Preacher—Rev. T. N. Tattersall, D. S. O., of Glasgow.

English Church.

Preacher—Rev. A. Dakin, B. D., D. Th., of London.

St. Paulskyrkan (Methodist).

Preacher—Rev. D. G. Whittinghill, D. D., of Rome.

Immanuelskyrkan, Uppsala.

Preacher—Rev. J. O. Backlund, of Chicago, U. S. A.

Hall of Y. M. C. A.

Preacher—Rev. I. V. Neprash, of the International Baptist Seminary, Orange, U. S. A.
(Russian Service without interpretation.)

Afternoon—Three meetings, as follow, were held in Hagaparken, from three platforms; the singing to be held by a great Swedish Choir, with bands. Sacred melodies were also sung by Negro choirs and quartettes, and the meetings were of the nature of a pageant, with brief addresses.

Platform No. 1.

Chairman—Rev. H. Danielson, of Stockholm.

Speakers—Mrs. Kolator, of Czecho-Slovakia.

Rev. Adam Podin, of Esthonia.

Rev. T. S. Sandefur (National Baptist Convention of America).

Mrs. S. W. Layten, M. A., President of the Women's National Baptist Convention of America.

Platform No. 2.

Chairman—Rev. J. A. Swedberg, of Sundsvall.

Speakers—Rev. B. Weerts, of Berlin.

Rev. K. Vaculik, of Bratis-

lava.

Mr. David Paddlety, Kiowa

Indian of U. S. A.

Mrs. F. C. Spurr, of Birmingham, England.

Platform No. 3.

Chairman—Rev. John Ongman, of Orebro.

Speakers—Rev. G. T. Vickman, Th. D.

Rev. J. W. Weenink, of Holland.

Rev. Robert Farelly, of France.

8:00 p. m. Young People's Gathering.

Chairman—Prof. P. G. Westin, B. D., B. Th., of Stockholm.

Speakers—Rev. David J. Evans, Th. D., of Kansas City, U. S. A.

Rev. M. E. Aubrey, M. A., of Cambridge, England.

Evening—Salemkappellet, Folkungagatan 14.

(Service for crews of S. S. Marloch and other vessels).

Preacher—Rev. F. C. Spurr, of Birmingham, England.

Monday, 23rd July.

9:30 a. m.—Devotional Service, conducted by the Rev. Thomas Woodhouse, of Brighton, England.

10:00 a. m. Chairman—Rev. C. E. Benander, D. D., of Stockholm.

Address by the Congress to His Majesty the King of Sweden.

Message of Greeting to the President of the United States of America (His Excellency Warren G. Harding).

11:15 a. m. Report on the results of the London Conference of 1920, and proposals for further advance.

(a) "Baptist Relief and Mission Work in Europe; achievements and suggestions."

Rev. J. H. Rushbrooke, M. A., D. D., of London, Baptist Commis-

represent-

particular countries.

Romania; persecution and consolidation." Rev. C. Adorian, of Burkaest.

(ii) "Poland; difficulties and encouragements." Rev. K. W. Strzelec, of Lodz.

(iii) "Hungary; some relief pictures." Mr. A. Csopjak, of Budapest.

(c) Dr. Everett Gill, representative of the Southern Baptist Convention to be introduced, and to speak on "Roman Catholicism and Baptist Propaganda."

(d) Conference.

(A report of the work in each country to be circulated among the delegates prior to the Congress.)

4:00 p. m. Chairman—The Hon. Corwin S. Shank, President of the Northern Baptist Convention of America.

(1) "Christianity and Industrial

ons.
J. C. Carlile, C. B. E., D. D.,
olkestone, England.
Conference.

(2) "The Baptist Conception of Religious Liberty." P. v. E. Y. Mullins, D. D., of Louisville; Pres. of the Southern Baptist Convention of America.

8:00 p. m. Chairman—Rev. H. Prochazka, Ph. D., of Czechoslovakia.

Resolution on International Peace, to be moved by the Rev. F. C. Spurr, of Birmingham, England, and seconded by the Rev. A. W. Beaven, D. D., of Rochester, U. S. A.

Report of the Commission appointed to prepare a message to be issued primarily to the Baptist World, but also to the Christian Churches and to public men and Governments of the world, to be introduced by Rev. E. Y. Mullins, D. D.

Conference.

Tuesday, 24th July.

9:30 a. m. Devotional Service, conducted by the Rev. C. E. Petrick, of Sofia, Bulgaria.

10:00 a. m. Baptist Work in the various countries of Europe (continued).

Chairman—Rev. C. A. Brooks, D. D., of New York.

(a) Brief Speeches from the following:—

(i) "Sweden; three-quarters of a century." Rev. K. A. Moden, of Stockholm.

(ii) "Germany and the evangelization of Europe." Rev. Carl Neuschaefer, of Hamburg.

(iii) "Russia; denominational progress and unity." (Speaker to be announced.)

(iv) "Latvia; gain after loss." Rev. J. A. Frey, of Riga.

(b) Dr. W. O. Lewis, representative of the American Baptist Foreign Mission Society, to be introduced and to speak chiefly on France.

(c) Conference.

12:00 noon. Alliance Sermon. Rev. G. W. Truett, D. D., Dallas, Texas.

2:00 p. m. Conference of Representatives of American, British and Canadian Baptist Boards, and of European countries regarding Relief Work, to be held in the Prayer Meeting Room, Congress Church. The purpose of this conference is to obtain direct testimony to conditions, with a view to shaping future policy.

3:00 p. m. Reception of Women Workers and Delegates, together with the officers of Baptist Unions and Boards within the Alliance by kind invitation of the Baptist Women's Union of Sweden, to be held in Betelkapellet (First Baptist Church), Malmkillnadsgatan 48 D.

Welcome by Mrs. Anna Stadling, President of the Baptist Women's Union of Sweden.

Replies by Mrs. Russell James, of London.

Mrs. W. C. James, of Birmingham, U. S. A.

Miss Martha Wenske, of Poland.

Fran Gieselbusch, of Hamburg, Germany.

Conference on Baptist Women's work and organization in Europe. The setting apart of Miss Corjus for work in Esthonia.

3:30 p. m. Conference for Delegates from the British Colonies, at the Y. M. C. A.

Subject—"How to promote Baptist work and Fellowship in the British Oversea Dominions," to be introduced by the Rev. J. J. North, of New Zealand. Discussion to be opened by The Hon. Howard P. Whidden, D. D., LL. D., Chancellor of McMaster University, Toronto.

4:30 p. m. Reception to Colonial Delegates, by Mr. and Mrs. Herbert Marnham, of London.

4:30 p. m. Young People's Conference, in Tabernaklet, Observatoriegatan 4.

Subject—"The organization and work of the Young Baptists of the World."

Chairman—Rev. Arthur Dakin, B. D., D. Th., of London.

Speaker—Rev. J. Asa White, Th. D., of Chicago.

Conference opened by the Rev. E. E. Hayward, M. A., of London; Prof. P. G. Westin, B. D., B. Th., of Stockholm; and Mr. Herbert Petrick, of Vienna.

8:00 p. m. Baptist Sunday School

Work Throughout the World.

Chairman—The Hon. Howard P. Whidden, D. D., LL. D., Chancellor of McMaster University, Toronto.

Speakers—Rev. I. J. Van Ness, D. D., LL. D., of Nashville, U. S. A., Rev. Carey Bonner, of London.

Conference.

Wednesday, 25th July.

Missionary Day.

9:30 a. m. Devotional Service. Missionary Sermon: Rev. W. Y. Fullerton, of London, Home Secretary of the Baptist Missionary Society.

10:30 a. m. "Facing the Future in Baptist Foreign Missions."

Chairman—Rev. C. W. Rose, B. A. D. D., of Amherst, Canada.

Speakers—Rev. A. Svard, Congo. Rev. F. M. Edwards, Brazil. Miss Lizbeth Hughes, Burma. Rev. Joseph Taylor, D. D., China. Rev. Herbert Anderson, India.

4:00 p. m. "Native Churches Facing the Future."

Chairman—Rev. P. H. J. Lerrigo, M. D., of New York.

Speakers—Rev. C. H. Parrish, D. D., Louisville, U. S. A.

Dr. Y. Chiba, Tokyo, Japan.

Rev. C. S. Miao, Ph. D., Shanghai, China.

Rev. J. W. Lall, M. A., M. O. L., Delhi, India.

8:00 p. m. "Mission Boards & Home Churches Facing the Future."

Chairman—Rev. C. E. Benander, D. D., of Stockholm.

Speakers—Rev. J. H. Franklin, D. D., of New York, Secretary of the American Baptist Foreign Mission Society.

Rev. J. F. Love, D. D., of Richmond, U. S. A., Secretary of the Foreign Mission Board of the Southern Baptist Convention.

Rev. C. E. Wilson, B. A., of London, Foreign Secretary of the Baptist Missionary Society..

Thursday, 26th July.

9:30 a. m. Devotional Service, conducted by the Rev. W. S. Abernathy, D. D., of Washington, U. S. A.

10:00 a. m. Chairman—Rev. F. W. Simoleit of Neuruppin, Germany.

(1) "The New Opportunity for Baptist Women." Mrs. W. A. Montgomery, LL. D., of Rochester, N. Y.

(2) "Baptist Advance in Europe through Theological Training."

Principal W. E. Blomfield, B. A., D. D., of Rawdon, President of the Baptist Union of Great Britain and Ireland.

The following principals and professors of Baptist Seminaries in Europe took part in the discussion:—

Revs. Dr. C. E. Benander (Stockholm); J. Reiss (Riga); O. J. Ole, M. A. (Christiania); M. Schmidt (Kegel); Dr. Whittinghill (Rome) A. Udvarnoki (Budapest); J. R. Socarju (Rumania); and A. Celma (Barcelona).

2:00 p. m. Excursion to Drottningholm Castle and Royal Parks, via Stockholm's favourite beauty spots.

8:00 p. m. Chairman—Mr. Herbert Marnham, of London.

(1) "The Negro Baptists Facing the Future." Rev. E. Arlington Wilson, Ph. B., D. D., of Dallas, U. S. A.

(2) "Training an Evangelistic Ministry."

(2) "Training an Evangelistic Ministry."

Rev. L. R. Scarborough, D. D., L. D., of Texas, U. S. A.

(3) "Evangelization." Rev. A. Douglass Brown, of London.

Friday, 27th July.

9:30 a. m. Devotional Service conducted by Mr. S. Saito, M. A., of Tokyo, Japan.

10:00 a. m. Chairman—Rev. J. J. North, of New Zealand.

(1) "Christianising the Homeland."

Dr. Curtis Lee Laws, of New York, Editor of the Watchman-Examiner.

(2) "How to reach our young men and women for Christ." Rev. J. E. Roberts, M. A., D. D., of Manchester, Eng.

Conference, opened by the Rev. J. Asa White, Th. D., of Chicago.

Arrangements for the Fourth Baptist World Congress.

Resolutions of thanks. Closing business.

Saturday, 28th July.
10:00 a. m. Meeting of the Executive Committee.

Baptists Adopt Budget System to Aid Boards

Executive Board of National Baptist Convention Meets in Nashville, Tenn.

Nashville, Tenn., Dec. 28.—Pursuant to the call of Dr. J. E. Wood of Kentucky, president of the National Baptist convention, unincorporated, the executive board of the convention assembled in this city Dec. 27. The meeting was held in the chapel of the administration building of the National Baptist Publishing board, and all of the sessions were presided over by Dr. Wood. The meetings were marked with great enthusiasm from the very beginning of the first session, which opened at 10 o'clock a. m., and continued until the close of the final session Thursday noon, Dec. 13. Dr. Wood succeeded Dr. E. E. Jones as president of the convention at Fort Worth, Tex., at its annual session last September.

President Wood suggested the adoption of a budget system and a plan of operation that would include all the boards and all the interests of the boards. After much discussion the plan to correlate all the boards with the budget system was adopted, affecting both good and feasible to brotherhoods. The chairman and secretary of each board were required to set forth an itemized catalog of their needs and the amount of money necessary to meet expenses for the next conventional year. These statements were handed to a budget committee appointed by the president to work out and report to the board for its approval.

The budget committee consisted of Dr. C. L. Prince, Missouri, chairman; Dr. S. S. Jones, Oklahoma; Dr. E. Calvin Cole, St. Louis; Dr. E. H. Branch, Illinois, and D. B. Gaines, secretary, of Little Rock, Ark. The committee after canvassing the state needs of the different boards recommended to the executive board the sum of \$60,000 to be raised to meet the urgent demands of the general work as represented by their different boards. This amount was approved by the executive committee and plans inaugurated to raise the same. A committee consisting of the president, Dr. C. H. Clark of Illinois, and Dr. S. S. Jones of Arkansas was appointed to prorate the budget to the different states. This committee will meet in Chicago some time in January.

The president and corresponding secretary of the Women's Auxiliary convention of the National Baptist convention, Mrs. Ashburn and Mrs. Fuller, who are members of the executive board, were present and presented a memorandum of the women's work. In the memorandum the question arose as to the proper method of sending money to foreign

and home missions. It was decided that all money raised and intended for the missionaries should be sent through the regular board, which was the lawful channel of the convention.

An emergency fund of \$200 for the relief of the educational board in its work was raised. The following well known ministers and laymen were present: Dr. J. E. Wood, Kentucky; Dr. J. W. Hurst, Kansas; Dr. S. S. Jones, Oklahoma; Dr. S. R. Prince, Texas; Dr. G. L. Prince, Missouri; Dr. C. H. Clark, Illinois; Dr. J. P. Robinson, Arkansas; Dr. N. Nichols, Arkansas; Dr. E. D. Evans, Arkansas; Dr. D. B. Gaines, Arkansas; Dr. E. Calvin Cole, Missouri; Dr. E. H. Branch, Illinois; Dr. J. L. Harding, Tennessee; Dr. H. A. Boyd, Tennessee; Dr. G. B. Taylor, Tennessee; Dr. D. P. Jones, Illinois; Dr. T. J. Smith, Ohio; Dr. J. B. Beckham, Illinois; Dr. Wm. Johnson, Pennsylvania; Dr. David E. Over, Colorado; Mrs. Georgia Ashburn, Illinois; Mrs. M. A. B. Fuller, Texas; Mrs. G. L. Harding, Tennessee; Mrs. M. B. Forties, Louisiana; Mrs. Cora Jordan White, Tennessee; Mrs. F. E. Morton, Pennsylvania, and Dr. E. R. Carter, Georgia.

A CHALLENGE TO "A'NABBING AND A'GRABBING."

The Progressive Messenger is published in this city. It is a secular paper and circulates in upper South Carolina and lower North Carolina. It gets its support through churches mainly. Its editor is Mr. J. W. Crockett, former manager of the A. M. E. Zion Publishing House.

It scarcely misses a week without an editorial observation upon the Church. Last year it came into our notice in an all too bold and reflectory reference to Dr. W. H. Goler, who resorted to the state law and extracted nearly a column of explanation and apology from it.

The editor of the Star has always personally admired the editor of the Messenger as a friend. The Church and public will, of course, not be interested in this. But they are possibly locally and limitedly interested in the policy and attitude of the Progressive Messenger upon the A. M. E. Zion Church.

Five things are indisputably evident:

(1) The Messenger frequently discusses all Churches but only in the case of the A. M. E. Zion Church it is always critical and censorious.

(2) For three years at least this editor has found no occasion to speak complimentary or optimistically of the A. M. E. Zion Church.

(3) The editor is a member of this Church and was not only nurtured by her but has been one of her favored laymen who has sucked her official tit.

(4) That there have been more rebellious outcroppings in Western North Carolina and upper South Carolina during the last three years in our Zion than in the generation before.

(5) The Messenger has fanned every rebellious fire by aiding and abetting rebels through its columns and we fear kindled new ones, whether it intended to do so or not.

Now we do not charge the Messenger but we ask a few questions. Does it realize that these matters are being carefully weighed by the fair minded both in and out of the Church? and the fair minded are they who finally control sentiment and rule realms.

Does the Messenger wish all its appeals lost upon ears made deaf by the constant cry of wolf where there is no wolf.

Does the Messenger not know that wind stirring the ocean until it foams may throw up a few grumbling cox combs and crack heads but that the bulk of Zion Methodists like the sea settles loyally back to service, and although some may laugh lightly and sometimes gossip loosely that they will in the final issue refuse to follow those who defame the Church which they and their fathers have shed sweat and blood to bequeath to the world?

Does the editor of the Messenger wish to rest under the suspicion that he is fighting blindly his own Church and thus get credit for smitting the breast that nursed him?

Does this editor not know that without the Tercentenary Movement the A. M. E. Zion Church could not have followed up her members in the post war migration? Does he regard the fact that thirty or forty thousand people have been saved to Zion by this same movement and that twenty thousand new souls have been added to the Church by the Tercentenary movement?

Does the Messenger not know that it has been two years since Dr. Simmons said that he did not know how the Tercentenary money was expended and that since that time there have been three reports made to the satisfaction of the most critical observers at the general semi-annual meetings, reports made by Dr. Simmons himself after receiving the bishops' reports?

Do not those who complained in the recent Charlotte Mass Meeting of wasted money in donations know that the connectional tercentenary money is not included in donations made at the annual conference?

Do not they, whose complaint in the Messenger report is voiced remember that those same kickers were equally as lusty voiced against the movement when it was first proposed and before there was a single dollar raised or appropriated?

Do Mr. Crockett, Mr. Warren or any others know of any waste to which the Tercentenary has been put? If so let them produce figures with the facts.

This would aid in making a wiser policy of expenditure but still would justify no one in refusing to pay it. Institutions and governments do not stop running their affairs because mistakes are made. They atone, as far as possible for the mistakes and if necessary turn out those who made them.

Do the Messenger and any others know a single dollar that has been misappropriated, grafted or stolen after it has gone into the hands of the conference officers? If they know any dishonesty in the handling of any fund let them come forward with the data with specific cases and parties. If we find such let us turn out the thieves and prosecute them to the limit. If they do not this, their loud and loose language stinks in the nostrils of society the public itself being judge.

The Star of Zion is ready to thrash it out with all the pestiferous brood who continue to hold up the A. M. E. Zion Church

around Charlotte as being led by dishonest men and cringing cowards. But we will do this in a **straight-from-the-shoulder-fact-handling** way. We will refuse to be dragged into personal abuse or silly word jingling. But the Star is ready for all disloyalists whose stock and trade is trying to confuse our constituency by continually "a'nabbing and a'grabbing" at the Church—empty assertion and tricky tongues will not carry here. Let us settle it now. It is up to anybody who has facts to come forward or become self-branded false scenters and slanderers.

Let them now speak or else forever hold their peace.

NEGRO METHODISTS MEET

Delegates of African M. E. Zion Church Hold Thirteenth Session.

The thirteenth annual session of the Michigan conference of the African Methodist Episcopal Zion church is in session to-day at St. Catherine's church, 37th street and Langley avenue, the Rt. Rev. George M. Blackwell of Philadelphia presiding.

Delegates are in attendance from Michigan, Wisconsin, Ontario, Canada, and the northern sections of Illinois, Indiana and Ohio. They were welcomed by the Rev. A. L. Young of the Oakland Methodist Episcopal church and by Assistant Corporation Counsel J. W. Cooper, representing Mayor Dever.

The conference faces a serious problem this year, it was said, in that steps must be taken to remedy the lack of attention given to the colored man on spiritual matters in this section of the country. Dr. J. W. Walls, editor of the Star of Zion, the official organ of the conference, pointed out such steps as he thought should be taken to help the colored man, and expressed the wish that in the future the several branches of the colored Methodist church might be able to merge into one church.

BISHOPS COUNCIL CLOSES MEETING

The Birmingham
Cincinnati, Ohio
Special to The Reporter.

The Bishops' Council of the African Methodist Episcopal Zion Church held a most successful meeting in Cincinnati, Ohio, opening there Tuesday, August 7th. The meeting was well attended, bringing officers and leading ministers and laymen from every section of the country. Indications are that the church is making progress and there is an outspoken disposition on the part of those who are permitted to participate in these meetings. The reports were complimentary in every respect. The publishing house was gaining and Bishop L. W. Kyles, as chairman of the Publishing Board, had aided the management greatly and the dangers expected had passed away. Bishop C. L. Blackwell was on the scene, showing improvement in health and gaining the old-time pep so characteristic of his life.

Every candidate for office was present and there were several carloads of them. It seemed that every fellow who had made any progress as pastor or general officer thought the church should make him bishop and is insisting on election. The Church was wise in its leadership and it is expected that a normal number of superintendents will be elected. Among some of the most prominent candidates or those who are in the light of the church as possible of election were Doctors E. L. Madison, Pittsburgh, Pa.; C. C. Alleyne, of Rochester, N. Y.; James W. Brown, of New York City; W. C. Brown, of Brooklyn, N. Y.; B. G. Shaw, of Washington, D. C.; C. S. Whitted, Hartford Conn., and Dr. E. D. W. Jones, of Washington, D. C.

Allen League and Sunday School Convention in Session

The Savannah
AT ST. PHILLIP'S MONUMENTAL CHURCH; BIG CROWD OF DELEGATES ATTEND THE CONVOCATION

Journal 8-25-23
The Sunday School and Allen League Convention of the A. M. E. Connection is now in session at the mother church here, Rev. B. S. Hannah, pastor. There is present a great

throng of delegates and the organization is doing constructive work.

Men and women from all parts of the nation are in attendance upon the convention and there are a host of youthful churchmen whose activities at home render them eligible for membership in both of these organizations. There are among these people many distinguished divines whose names shine out in the annals of the church like mountain peaks of a great mountain range. Rev. John Harmon, aspirant for the editorship of the Christian Recorder is with the group. He dropped in to see us immediately after his arrival. All of the local celebrities are on hand to make things pleasant for the visitors. Among them are Revs. Branch, Williamson, Hannah, Sherman, Sr., Sherman, Jr., Davis and others whose effort will be spent to make this one of the most memorable sessions ever held anywhere in the state.

Savannah, Ga.
The people of Savannah are known for their hospitality and they responded to the requests of the committee in preparing homes for these many visitors. All of the business men of the city gave evidence of interest in the meeting and their co-operation went out as an earnest of their interest.

The convention will be in session for the entire week and much constructive work will be done. Although the year has been a hard one on account of the stress of finance, it appears that much of the funds necessary to the conduct of the business will be forthcoming. There is great interest being manifested by all concerned. Drs. Lindsay, Hadley, Hall and the Bishop will unite with the organization in making it a huge success.

Rev. R. H. Singleton is very much in evidence and his force has been felt already in the councils of the organization. We notice the presence of Dr. Wilkinson, Dr. Stinson, Dr. Fountain, President Lewis, Rev. Sims and others whom we shall mention later on.

The session is a busy one and the program on Wednesday night was replete with eloquent addresses of welcome and responses. The grand old and historic edifice fairly groaned beneath its weight of humanity. The spirit of the meeting is pleasing and shows forth to an advantage the pro-

ECHOES FROM THE BISHOPS' COUNCIL

The Birmingham
Reporter 8-25-23

The Ministers and Laymen's Council which met in Cincinnati, Ohio, in connection with the Connectional Council, by solemn approach to subjects and questions of regulations confronting the A. M. E. Z. Church, gave evidence of unusual seriousness and concern for its future welfare. Among the most vital subjects discussed were those of a better system of administering the finances, re-districting the conferences for a more adequate and helpful Episcopal supervision, a larger lay representation in the General Conference and a larger financial contribution to the departments of Home and Foreign Missions, Church Extension, Education and Ministerial sustentation fund.

The Birmingham
It is practically certain that a new plan of financing the Departments will take the place of the Tercentenary Movement which ends next May, will be presented at the coming General Conference. The new plan will doubtless increase the 5 and 10 per cent sur tax at least 15 per cent. to be collected and reported at the annual conference through a standing committee of finance elected by the Conference, the members of the committee will hold office for one year. This will make it obligatory on the conference finance committee to forward all collections for the departments according to provisions in the financial distribution of the General Conferences. While all concede the Tercentenary gave relief in some quarters, it is pointed out that a more wise and equitable distribution following the plan upon which it was instituted would have given greater relief and a more universal satisfaction.

The Council was unanimous for the elimination of Bishops' receipts in collection of the General Fund. It was pointed out by many that the necessity for the Annual Conferences to handle its own business affairs is apparent throughout the connection. Dr. Moppins of St. Louis, Mo., whom the special committee authorized to prepare in due form a statement agreed upon by the committee will furnish The Reporter with a copy of its findings which we shall gladly publish as a matter of information and consideration of every Zionite.

Dr. S. Q. Swan, Pa.; C. S. P. Harrison, North Carolina; President Suggs, Livingston College; Editor Oscar W. Adams, Alabama; Dr. Sylvester Cor-

rothers, N. J.; Dr. W. D. Battle, Washington, D. C.; and Dr. T. J. Moppins, Missouri, compose the Special Committee.

The committee will make a complete report of its findings and recommendations to the General Committee, of which Dr. Swain, of Boston, is Chairman, will report to the full Council of Ministers and Laymen meeting during the sessions of the Winter meeting of the Board of Bishops, February, 1924. Dr. C. S. Whitted, Connecticut, succeeds Dr. F. M. Jacobs as President of the Council; Dr. Jacobs will doubtless head the Executive Committee. A vice-president will be elected from the lay representatives.

ZION CONVENTION CLOSED SESSION IN CLEVELAND, OHIO

The Birmingham
THE GREATEST SUNDAY SCHOOL MEETING IN THE HISTORY OF THE CHURCH—MEN AND WOMEN FROM MANY SECTIONS ATTEND.

Reporter 8-18-23
(By The Associated Negro Press)

Cleveland, Ohio, Aug. 15.—The General Sunday School Convention of the A. M. E. Zion Church held a five-day session at St. Paul A. M. E. Zion Church, August 1-5, with a large delegation from all parts of the country and from foreign fields. Professor James W. Erchelberger, Jr., A. M. General Superintendent of the Sunday Schools, gave a comprehensive report setting forth the achievements of the Zion Church in the past year and outlining the future policy of the church in the field of religious education. The convention was welcomed to the city by Hon. Fred C. Kohler, Mayor.

Ala.
Take Stand on Migration.
The Convention went on record endorsing the migration of Negroes northward and to any part of the country as long as the white people of the South were unfair in their treatment of the Negro. The national scandal at Tuskegee was repudiated and the Southern outrages against the Negro in a resolution that was unanimously adopted by the convention, yet in this resolution precaution was taken to emphasize that the only hope for the Negro coming North was to establish his relationship in the community with the better

strata of society. It would be a calamity to have the Negro come North and break away from his ideals as are exemplified in his religion. As the Negro comes north it is a challenge to the church to meet the needs of the New Social Order that is rapidly changing. The church must take lead in reaching the new-comers, or else we will face a national calamity, possibly worse than the present experiences of the South. What the Negro is seeking is justice and liberty and protection. And it is believed and even hoped that the Negro will soon find it both in the North and the South.

The Theme of the Discussion.
The theme of the discussion of the convention was the "Religious Education in the New Social Order." Dr. Sinclair Evans, of New York City representing the Daily Vacation Bible Schools of the International Sunday School Council of Religious Education is calling a special conference of his branch of the work in Chicago, the first week in November, to which the convention appointed Dr. W. A. Blackwell, Prof. J. W. Eichelberger, Jr., and Rev. B. F. Gordon as representatives, with the hope of putting one of these schools in every church of the entire denomination. Dr. Norman E. Richardson, professor of religious education, Northwestern University Bishop G. L. Blackwell, Bishop Geo. C. Clement, Bishop J. S. Caldwell, Miss Cecelia Tashbalala, native of Zulu, Hon. Oscar Bell of this city were present and took active part in the deliberations. The meeting adjourned Sunday and many of the delegates went to Cincinnati, Ohio, to attend the Bishop Council which opened August 8th.

According to B. L. Blackburn, supervisor of registration for Hillsborough county, Chief Justice Whitfield of the Florida supreme court, and Judge Brown both advised the propriety of placing names of Negroes on the list of venireman. Mr. Blackburn said he had talked with both of the state officials when he was at Tallahassee during the recent session of the legislature and they said Negroes were eligible for jury duty. Mr. Roberts did not get an opportunity to act, however, as continuance was asked for and granted until the next term of court.

Church - 1923

A.M.E.

Start Rebuilding Of Big Bethel Monday Morning

Negro Congregation Not
Discouraged by Disas-
trous Fire Friday.

BY RALPH T. JONES.

Twenty-two hundred of Atlanta's best colored citizens start to work Monday on a big job. It is a job they thought, about four months ago, they had finished, one on which they have worked untiringly ever since 1881 and which has cost them many disappointments, bitter heartaches and stern self sacrifices.

The are going to rebuild Big Bethel church.

That famous monument in brick and stone to the faithful effort of this great congregation of negroes was, as all Atlanta knows, burnt down Friday afternoon. The visible result of a great congregation's gifts, work and prayers for a period of over forty years, crashed down into smoking ruin in two or three short hours, while the stricken people watched the raging flames undo the work of a generation.

Church Still Lives.

But Big Bethel still lives, and the work will go on once more until there shall finally stand an edifice which will remain a monument to the devotion of her people, enduring unto future generations.

Rev. R. H. Singleton, pastor of the church, returned to the city from Columbia, where he was attending the annual bishops' conference of the A. M. E. church. He had just invited the bishops to hold next year's conference in Big Bethel and they had accepted. Then came the telegram from Atlanta telling him that his great church was nothing but a tangled mass of debris. Did he withdraw the invitation? He did not.

He told those bishops to go right ahead with their preparations to meet in Atlanta next February and came straight home to set about the work of rebuilding. And yesterday he expressed the hope—with considerable confidence—that the new building would be ready to house the gathering by the time February, 1924, rolls around.

Subscriptions Started.

The subscription list for the rebuilding has already been started. The Service Foundation company, a negro organization, started it bright and early Saturday morning with \$5,000. Others followed and, big and little, the contributions and pledges came in all day. John A. Manzat and E. R.

Craighead have promised substantial help.

The total cost of rebuilding? No one knows. When the Big Bethel, which was completed four months ago and which burned down Friday, was begun way back in 1881, many gifts of stone and other building material were made which would cost huge sums to replace today.

Prominent white citizens of Atlanta gave all through the long period of building and the value of their gifts can never be measured. Undoubtedly many others will give again, as they realize the undaunted pluck of this church, in beginning at once to rebuild.

Anyway, work of clearing the debris will begin early tomorrow morning.

Organized in 1865.

The church was first organized in 1865. A few years they worshipped in a building on Jenkins street but in 1868 moved to the present location at Auburn and Butler. In 1881 they started to erect the new church, and in 1922 completed it. In 1923 it burned and another structure was commenced, and—it depends upon the response of the people of Atlanta as to when it shall again be finished.

Big Bethel is the largest negro church in Atlanta. It is the second largest in the United States. It has been a landmark of betterment throughout its history, and has always commanded the respect and cooperation of all classes, both white and colored. It has worked for the best interests of all, and some of the most self-sacrificing ministers of the A. M. E. denomination have been its pastors.

It was announced Saturday that all the regular services, including the Sunday school, would be held today in the colored Odd Fellows hall on Auburn avenue.

Rev. Singleton wishes especially to thank the people of Atlanta for their sympathy in his people's loss and for the ready help they have offered.

And, to repeat, tomorrow the work of reconstruction begins, almost from the ground up, for the loss was complete and the insurance pitifully small.

MILLIONS FOR RECONSTRUCTION

Local Pastors Home Tell of Bishops

Council At Columbia, S. C.

The Bishop's Council which held its session in Columbia, S. C., last week was well represented by local pastors.

It was noted that Bishop Lee was transferred from Alabama to California and Puget Sound, merely changing places with Bishop Fountain who occupied the latter named territory.

The Department of Education was perhaps the biggest item, millions of dollars being asked for such purposes—building and ground for Wilberforce University

\$10,000,000. Payne Theological Seminary \$5,000,000, Allen University \$10,000,000 and many other institutions for similar amounts. The Department of Missions was asked to watch the Negroes who migrate from the South and locate elsewhere. Among those attending the Council were Reverends A. L. Gaines M. H. Davis, Frederick Douglass, C. E. Stewart of Washington, E. N. Thomas of Berkeley, Md.; P. J. Jordan of Annapolis, and Messrs. Thaddeus Copeland and George Robinson all of the Baltimore A. M. E. Conference.

BISHOPS' COUNCIL

AT COLUMBIA, S. C.

The A. M. E. Bishops' Council was welcomed here last Wednesday evening by Governor T. C. McLeod, of South Carolina, who delivered his address on behalf of the State. The Governor received a most cordial welcome and told his hearers that South Carolina had a remarkable people, whites and blacks, living side by side—the good ones and the bad ones. "We gave our deflations and our problems, but with the right effort prosperity will return," he declared. Mayor W. A. Coleman and Judge W. H. Townsend, of Columbia, also addressed the distinguished body, which is holding its semi-annual session here.

Bishop B. F. Lee, senior bishop of the Connection, who has been ill, was to preside. The speakers on the opening night were, President J. A. Gregg, of Wilberforce; Dr. A. S. Jackson, of Waco; Dr. R. R. Wright, Philadelphia, editor of *The Christian Recorder*, and Dr. Reverdy C. Ransom, of New York.

A. M. E. BISHOPS MEET IN COLUMBIA, S. C. (Associated Negro Press)

Columbia, S. C., Feb. 20.—The A. M. E. Bishops' Council was welcomed here last Wednesday evening by Governor T. C. McLeod of South Carolina, who delivered his address on behalf of the state. The Governor received a most cordial welcome and told his hearers that South Carolina had remarkable people, whites and blacks living side by side—the good ones and the bad ones.

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Younger Bishops for Africa.

The illness of Bishop W. T. Vernon, who is at his home in Kansas City, Mo., probably means that he will not return to his diocese in South Africa to attend his duties there before the next General Conference of the African M. E. Church.

Very few people past the age of sixty can without tremendous sacrifice go to foreign lands and acclimate themselves. The celebrated words of another eminent prelate of the same church are recalled. He said "God called me to the bishopric, but he did not call me to go to Africa."

Experience in the missionary field would seem to indicate that the Methodist churches should send younger bishops to Africa, men not over 40 years of age, who would be expected to live on their field for ten years at least.

STATEMENT OF A CHRISTIAN

EDUCATION CONFERENCE

HELD IN WABASH AVE.

The Record
Y. M. C. A.
Nashville, Tenn.
3-17-23
Chicago, Ill., Feb. 19, 20, 1923.

Executive Committee of International Sunday School Council of Religious Education,

Greetings:

In the report of the Committee on Education approved by the Educational Committee in June, 1922 (page 38, Art. 7, Sec. 2.) the following statement appears:

"Teacher Training Work Among Negroes."

"We recommend: 1. That the promotion of Teacher Training as curriculum unit in denominational Negro institutions be regarded as an integral part of our Teacher Training policy and program."

2. That summer schools for the training of Teacher Training courses in denominational Negro

institutions be considered as a phase of denominational summer leadership of training and that the opportunity started for the training of teachers of Teacher Training Classes in connection with summer normal schools conducted by the state for public school teachers, be largely used."

On page 69 of the same report, Sec. C. Recommendation 9 reads: "That steps be taken to insure that in each state and province the program of religious education be presented to all groups regardless of race." (Recommendation adopted.)

In view of the foregoing action of International Sunday School Council of Religious Education, and in order to lend whatever assistance possible as well as to show appreciation of what has been done by the Council, a conference was called at the Wabash Avenue Y. M. C. A., Chicago, Ill., February 19, 20, 1923. In response to the call the boards of the following denominations appointed representatives: African Methodist Episcopal Zion,

Colored Methodist Episcopal, Christian Church, Church of the Brethren, Congregational Disciples of Christ, Methodist Episcopal, National Baptist Convention, (Incorporated), National Baptist Convention, (unincorporated), Protestant Episcopal, U. S. Presbyterian, U. S. A. Presbyterian.

The conference undertook a study of:

(1) The policy of the International Sunday School Association in its work among Negroes;

(2) The contribution the Sunday School Council of Evangelical Denominations made to the enlargement of the programs of denominational boards working among Negroes;

(3) The objectives (expressed or implied), the educational and promotional programs, and the correlations now undertaken by boards working among Negroes;

(4) The extent to which denominational boards are willing to co-operate in the formulation and execution of a program among Negroes, commensurate with the task.

Such a study was undertaken with a view of ascertaining a definite basis of co-operation that might be submitted for the consideration of this body in determining the method of carrying forward the program as proposed in the report to which reference has been made.

Dr. Jas. E. Shepard and Dr. Homer C. Lyman, formerly workers among Negroes in the International, furnished illuminating statements. Bishop R. A. Carter and J. A. Hamlet were present. Bishop Carter gave scholarly and timely address.

Findings.

1. The International Sunday School Association began its work among Negroes in August, 1895 by selection of a Field Superintendent who prompted organization in states and counties.

The International Convention of 1908 discontinued this method. The conference called by the late W. N. Hartshorn at his home, Clifton, Mass., 1908, recommended the inauguration of systematic and thorough courses of Sunday School training and instructions in colleges and schools for Negroes.

In June, 1911 the International Convention approved this recommendation and selected a Superintendent who inaugurated a program according to recommendations serving in this capacity for ten years. Throughout these years the Association had a special committee for promotion of work among Negroes.

2. The Negro work was liberally supported by friends among whom were the late Mr. E. K. Warren and Mr. W. N. Hartshorn, and Mr. H. J. Heinz who provided an endowment of \$25,000.

3. The nature of the organization and purpose of the Sunday School Council of evangelical Denominations prohibited any program for Negroes. It demanded certain requirements of all denominational Boards seeking membership therein. These requirements and the contacts offered in the annual sessions so stimulated the distinctive Negro denominational boards that the program of each has been greatly enlarged.

4. The five large denominations African Methodist Episcopal, National Baptist (Inc.), National Baptist (Uninc.) have a Sunday School constituency of two million. Each has a large publishing plant in which its Sunday School literature and papers are edited and published. Each has a definite educational and promotional program. Institutes in connection

with district, regional and state meetings are conducted from one to six days.

5. The denominational boards reported as follows:

(1) African M. E. Zion by Mr. Jas. W. Eichelberger, Jr., General Superintendent of Sunday Schools. Three full-time salaried officers in charge of the Editorial, Publication and the Education and Promotion divisions of the Sunday School Board. Through an arrangement with the department of Education courses in religious education are offered in some of the denominational schools and colleges.

**GREATER BETHEL
OPENS DOORS TO
OVERFLOW CROWD**

Chicago Defender
3-10-23

Over Three Thousand Dollars
in Cash Laid on Table
at Sunday Rally

Greater Bethel church, the largest church owned by our Race in the world, was dedicated Sunday when a crowd of nearly 7,000 stormed the doors to gain entrance. Thousands were turned away. The greatest crowd that ever assembled in the United States packed the four floors Sunday morning at 11 o'clock. Newspaper reporters and photographers, men in all walks of life with the fairer sex clinging to their elbows came. Old settlers belonging to many of the different churches in this city that represent all denominations found their way to this great edifice at 4200 Grand boulevard.

Bishop L. J. Coppin of Philadelphia, Pa.; Bishop B. F. Lee, senior African Methodist Episcopal prelate of Wilberforce, Ohio; Bishop H. B. Parks and Bishop Archibald J. Carey of Chicago were on the program.

Dr. C. M. Tanner, brother of the late Bishop Tanner, who has just finished serving six months as pastor of Bethel, has added one more jewel to his crown of record-breaking church rallies. Sunday \$3,200 in cash was laid on the table. In the last 30 days

Dr. Tanner raised \$14,000.

The present home of the Bethel congregation is not only the largest but it is the most beautiful and the most elaborate home of any church of our group in the world. The main auditorium seats 3,000 and 2,000 can be cared for in the gymnasium, two stories below.

In connection Bethel will carry on one of the largest community centers in America. The basement contains the largest swimming pool in Chicago. The main floor has a large lobby and veranda, also a spacious dining room. On the third floor are assembly and recreation rooms, library, day nursery, boys' club and an employment bureau.

Edgar Brown is director of the community center and Mrs. C. Cole Plummer is director of physical education. Prof. James A. Mundy, head of the National School of Music, conducts the 100-piece orchestra and Miss Cleo Dickerson plays the newly installed \$20,000 pipe organ, with Mrs. Nellie Bomar at the baby grand.

There are three special lighting fixtures in the auditorium that represent an outlay of \$1,000 each, almost a dollar for every inch of the triangular ceiling.

The leaders of the African Methodist Episcopal church have made a real contribution to the city of Chicago, the state of Illinois, the United States and to world, as well as to the religious life of the people.

**BETHEL CHURCH
MOVES SUNDAY
INTO NEW HOME**

Chicago Defender
3-3-23

Founded in 1862, Congregation
Has Outgrown Old Home
at 30th and Dearborn

With the last class meeting Friday night, March 2, Bethel church closed the final chapter in its history at 30th and Dearborn streets. Sunday, March 4, the congregation will worship in their new home at Grand boulevard and 42d street. Sunday the last communion was served. The old home will be turned over to another African Methodist Episcopal church, to be known as the Allen Chapel A. M. E. church.

The passing of old Bethel recalls to the minds of the older citizens of Chicago some of its early history. The congregation, now known as Bethel, was the result of a split in the ranks of the old Quinn chapel which now stands at 24th and Wash-ash. Quinn was founded in 1847 at LaSalle and Washington streets, later moving to Jackson boulevard and Dearborn street and from there to Plymouth court, south of Van Buren, in the 60's.

ten of Quinn and a few members of the Campbellite and Zion African Methodists desired to form a mission of their own, thereby accommodating some 200 odd folks that the mother church was unable to serve.

In the spring of 1862, Isaiah Parker, John Collins, Wm. Johnson, John Newbern, Robert Delaney, John Q. Grant, Mrs. Melvina Collins, Mrs. Harriet Moore, Mrs. Martha Blanks, Mrs. Sarah Parker and Mrs. Francis Moore, with a few others, organized a mission. The first business meeting was held in April of that year and it was named Bethel A. M. E. mission.

The first meeting place was in an old building, formerly used as a carpenter shop, in Griswold street, between Jackson and Van Buren street, where the Trader's building now stands. The building was remodeled to seat about 250 souls.

In 1890, Bethel church, under the Rev. George Washington Gaines, built and moved into the new edifice at 30th and Dearborn, then the heart of the fashionable residence district of our Race in this city. Of the building committee, which consisted of A. Dorsey, A. Mickles, J. Holman, B. E. Moore, C. R. Johnson, G. W. White and S. G. Erven, only Mr. Holman is left to witness the new move of the church. The congregation has long ago outgrown its present quarters.

Among the pastors who have served Bethel were the Revs. G. W. Gaines, Louis Reynolds, W. J. Laws, Aneous McIntosh, George Christ- burgh, John W. Eads, R. C. Ransom, A. J. Carey, T. A. Smythe, D. P. Roberts, W. D. Cook, S. L. Birt and others to the number of 26.

Among the prominent men who have graced her platform, aside from the leading bishops of the A. M. E. church, are the late ex-President Theodore Roosevelt, the martyred President William McKinley, the late Booker T. Washington, Frederick Douglass, the late Senator James B. Foraker and hundreds of others.

During the opening week of the new building, 10 bishops representing the church denominations of the Race and scores of visitors representing both civic and state life will be on the program, ably assisted by Dr. C. M. Tanner, brother of the late Bishop Tanner, who is now pastor of Bethel. Bishop Coppin will preach the morning service, Dr. B. U. Taylor at 3 p. m. and Dr. Tanner at 8 p. m.

Church - 1923

DELEGATES TO CONFERENCE

The season is approaching when the several divisions of Methodists will be holding their annual conferences and looking forward to the assembling of the general conference next year. In view of the fact that one of the most important functions of this latter body is the naming of the leaders of the church through the election of bishops, it is well that a solid foundation should be laid upon which to base a wise selection. Those members of the church who constitute both the annual and the general conferences should be fully imbued with a sense of the great responsibility devolving upon them. These delegates should not only be consistent Christians but they should be interested in the full developments of Christianity in the daily life of their communities.

On the action of these delegates, beginning with the annual conference and culminating at the quadrennial meeting, depends the future of the church. This fact was very clearly brought out in an editorial published in the *Christian Recorder*, the official organ of the African Methodist Episcopal Church, in which the editor claimed that there has been an insidious attempt to discredit not only bishops of that church, but all Negro bishops. This was pronounced a part of the general attempt to discredit organized religion, but it was declared to be more serious with the Negroes, because outside of the church leadership, there was practically no other leadership to fall back upon.

While we may doubt the existence of any serious attempt to discredit the bishops of the race or in fact organized religion, there undoubtedly has developed a sentiment that in neither case have they fully measured up to the growing requirements of the times and the full measure of their opportunities. The editor of the *Recorder* evidently recognized this failure to meet the emergency, for he admitted that "it has been unfortunate that during the past twenty years, the Negro bishopric has not forward any great race or Church program." He further said:

While individual leaders have in local communities done splendid work, the Negro bishopric has not impressed itself upon the race as it should. No great spiritual program for the Negro race has been put forward.

At no time, notwithstanding the severe tests through which it has passed, has the race been called to prayer and heeded such a call. While there have been groups which have emphasized the great need of educational power and economical power, the need of spiritual power has not been imposed upon our people as it should be, and there is none for us to look to for leadership in the spiritual affairs of our people except our bishops.

With this recognition of the needs of the situation on the part of the church itself, through its official organ, it should naturally follow that measures to provide a remedy will be taken. The first step should be the choice of proper delegates to the various conferences who realize their responsibilities and are prepared to fulfill them.

A.M.E. FACTIONS COME TOGETHER FOR ADJUSTMENT: BISHOP FOUNTAIN PRESIDES AT THE MEETING

Editorial Note.

A report by Rev. C. B. Mosley on the conference for the A. M. E. ministers and laymen held in Troy, Alabama last week at the request of Bishop W. A. Fountain discloses the fact that the meeting was most successful and Bishop Fountain presiding, proved master of the situation, and the troubles so clearly known throughout the State were given an impartial hearing and the people left the conference feeling better. It is believed that with the new, healthy, and strong young Bishop the great State of Alabama will come back to a Union of effort and the big program possible for the organization will be carried out religiously and sensibly. It is plain that Bishop Fountain is a man of intellect, heart, vision and experience, and while he announces that we will not work under a big stick, he is moving cautiously in order to locate where the big stick is and whether the church is being protected under certain procedures made by the factions. It is altogether necessary that the whole matter be solved impassionately and cautiously. In all of it, it is to be understood that while poor judgment has been exercised in the past it can all be adjusted through sensible leadership and religious dealing. The fight may have made enemies, but it is hoped that such enemies are not the kind that won't be reconciled in the atmosphere of truth and righteousness. In an effort to destroy the institutions. It would be well that the leaders consider the institution to dear to the heart of the people of the State and cease emphasizing grievances between men personal and otherwise. Here is Mr. Moseley's letter:

TO THE BIRMINGHAM REPORTER

By Rev. C. B. Mosley.

I wish to give you just a few dots about our "Peace Conference" at Troy, last Wednesday, the 14th. Bishop Fountain called it a "Get-together" meeting, but it looked more like a "Treaty of Peace."

war was a big man's war, so in Alabama. The fight over the school question in this state has been the big man's fight all the while. The humble station and Mission preacher of the A. M. E. Church have had little concern and the average layman has been ignorant of the whole affair. But all the big men were at Troy, Presiding Elders, big city pastors, General Officers, doctors, professors, etc., etc., and plenty of little fellows to look on and ask questions. Your humble servant, the writer, was one of the latter. Bishop W. A. Fountain held the lines in his own hands and believe me, he is an ideal bishop. Refined, cultured and adept in parliamentary usages.

You just can't rush him nor confuse him one bit.

He said, "I would rather resign than to loose Bethel. I would resign before I would lose Payne, but I will not work under a 'big stick'."

It was funny to see how the big fellows fell in line and acquiesced in the Bishop's program. Some said it was a victory for Bethel, others said it was a triumph for Payne. Everybody came away feeling his side had won. The truth of the matter it both sides won. Payne is to be undisturbed and Bethel is status quo.

The conference was attended by nearly 400 preachers and laymen, and was void of bombastic speeches and superfluous garrutly. It was an unusual meeting. Was a kind of "gentlemen's agreement" with a diplomatic setting. The mistakes and blunders of the past were sedulously avoided and we are all glad the fight is off for the present. Here is the sum of the whole matter: Bishop William Alfred Fountain is going to be the Bishop of Alabama. The two schools are going to be under one system. The Educational moneys raised will be divided "fifty-fifty" and the injunction will be removed.

Very respectfully yours.

C. B. MOSELEY

MEMORIAL PRESENTED TO COUNCIL OF RICHMOND

(Reviewed—By Wm. H. H. Butler, P. E.,
Pittsburgh, Pa.)

Dear Dr. Allen:

I beg permission to make a review of the published copy of a Memorial to our recent bishops, by the Connectional Council at a session held in Columbia, S. C. Unfortunately I was hindered from attendance on that session of the Connectional Council, and only know the contents of that document from what I read in the Records, and what the brethren who were there have told me. But its contents are so unusual in substance, and positive in statement, that I cannot forbear giving to the Church certain views and conclusions which I entertain and have reached from its careful perusal.

Southern Christian
Had this Memorial been submitted to the bishops ONLY, and not given to the entire Church and Public through general publication and wide distribution, to be generally read and commented on, and not always to the credit of our Zion, I would not feel obliged to attempt this review; or what might justly be termed friendly and constructive criticism.

Nashville Tenn.
But the declaration by that Committee, that they were presenting the instrument on behalf of the Connectional Council, and that they presented the sentiment and thought of a large part of the ministry and laity of the A. M. E. Church, certainly entitles any one of us to an expression of personal dissent to any portion of that Memorial to which we do not agree, and to set forth the grounds of such dissent.

3/29/23
This Memorial opens with a flat declaration that "The African Methodist Episcopal Church ——— seems now to be ONLY MARKING TIME, AND HAS NO PROGRAM." I cannot agree with this declaration; and I think many other ministers and laymen join me in this challenge as to the correctness of this statement. What is a program? The best dictionaries give this as a substantial and explicit definition; and it will serve our purpose in the refutation of this declaration that the A. M. E. Church has no program: viz. "That which is written beforehand, as a public notice, or advertisement; especially, a brief outline, or explanation of the order to be pursued."

Judge by this definition, and remembering that the General Conference of 1920, at St. Louis, Mo., spent several weeks in deliberation, and enactment into Law, of just such an outline and expansion of the order to be pursued throughout the Connection for a quadrennium and that this explanation and order to be pursued has been published in the latest editions of the Discipline of the African Methodist Episcopal Church, and presumably, is in the hands of every Minister, and many of the Laity of the church, it must be acknowledged, even by the members of that committee and all

the members of the Connectional Council, that this First declaration submitted to the Council of Bishops, was not justified by the facts which are of common knowledge.

The next General Complaint in this Memorial deals with our Episcopacy, and is most unfortunately expressed,—in that it leaves us in DOUBT as to whether it means that our bishops are "mediocre in ability and fitness, or simply incapacitated by reason of age and infirmity; of this Memorial affirms simply this: viz. "The first and most important of all, should be proper leadership. Our Episcopacy needs to be strengthened! Evidently the closing, and least significant clause, 'and to itinerate in reality,' while being a Debatable Question, must be regarded as addendum.

If this complaint means only that some one or more of our bishops have reached the age when past hardships and labors have made them less capable of enduring the strain demanded in close supervision and general visitation as required by law, and therefore the number of active bishops should be slightly increased, in order to relieve the veteran Bishops of some of these cares and responsibilities, and they had said this in plain words, then it would have been unnecessary to fall back on conjecture as to what was in fact intended by this stricture on our Episcopacy; and it could not be assumed that a veiled attack was being made on our Episcopacy, or Council of Bishops as now constituted.

If we would preserve the dignity and respect due to those who represent the best and highest interests of our Zion—the Elders whom we have ourselves elevated to the Episcopate by our suffrage, it were well to be less thoughtless and more deliberate in the characterization we make of them. To this I am sure, there will be general acquiescence.

The Third General Statement of this Memorial relates to the subject of GOVERNMENT, which, in connection with Annual Conferences, is committed to our Bishops under our form of Discipline. This Memorial says, "WE NEED A UNIFORM SYSTEM IN HOLDING AND GOVERNING ANNUAL CONFERENCES."

I had supposed there was BUT ONE "SYSTEM" for holding the Governing Annual Conferences (the system contained in our Discipline), and that all our bishops and ministers were familiar with it. Could I have been mistaken? But no. It is impossible. What then, does this statement suggest? That SOME OF THE BISHOPS IGNORE THE MANDATORY LAW AS IT RELATES TO HOLDING AND GOVERNING ANNUAL CONFERENCES? If that were so, then would any other statute be more likely to be observed by such bishop? And what can they mean by the phrase "GOVERNING OUR ANNUAL CONFERENCES"? We all know that GOVERNMENT, as it applies to annual conferences, is an EPISCOPAL FUNCTION, INHERENT IN THAT OFFICE, and MAY

NOT BE ABRIDGED OF CIRCUMSCRIBED WITHOUT CONFLICT WITH ONE OF THE RESTRICTIVE RULES. Surely these Memorialist cannot mean that annual conference per se, shall exercise JOINT CONTROL in its own government, for that would be an absurdity.

What the Memorial says about Education and Missions is treating these general departments, to my mind, would have effected more lasting good if addressed directly and specifically to the Governing Boards of these departments; and so far as it relates to our Universities and Colleges, to the authorities in charge directly of these several institutions locally. These Memorialist surely cannot mean that henceforth ALL moneys collected in any section of the Connection, shall be sent OUT of that particular Educational District to the Secretary of Education, and the same be subject ONLY to the Discretion of the General Educational Board in its application and use! That would entail, as do all other arrangements of this sort, no inconsiderable OVERHEAD EXPENSE, not to mention possible discontent with the manner and amounts apportioned to the several schools. There are other reasons why, in my judgment, we should make haste slowly in seeking to divorce our young and struggling institutions of learning, from the direct and immediate supervision and control of the agents and agencies contributing to their maintenance.

What the Memorial says about our Missionary and Church Extension Departments, if fully justified, as to Mismanagement and Lack of Coordination in the matter of administration of these Trust Funds so as to serve the Church's interests efficiently, certainly lays upon the Governing Boards of these departments, a duty, which they cannot shirk and remain faithful to the Connection

This challenge must be accepted, and a clear and definite official statement given to the Church, showing these structures not to have been justified or, if they had some justification, then to provide an IMMEDIATE REMEDY; so that CONFIDENCE shall be fully restored. Not to do this will be admission of incompetency or unfaithfulness. Our General Officers deserve, and should have prompt vindication IF THEY HAVE BEEN FAITHFUL IN DISCHARGE OF DUTY. We shall look for and expect action by responsible boards of control of both these departments; and the Church is justly entitled to this.

These Memorialists, and the Connectional Council which APPROVED what they presented to the Council of Bishops, have suggested an IMPOSSIBLE SUM to be collected from the membership of the Church (or through its INFLUENCE on the communities wherein they operate) for Educational purposes Exclusively within a quarter of a century. They speak of MILLIONS as though our people were MILLIONAIRES instead of humble TOILERS FOR BREAD, with LESS THAN SIXTY YEARS OF FREEDOM BEHIND THEM. This proposition would require the raising of at least FIVE MILLION DOLLARS EVERY YEAR FOR EDUCATION ALONE, NOT CONSIDERING OTHER CONNECTIONAL CLAIMS, SUPPORT OF MINIS-

TRY, AND PAYMENT OF LOCAL DEBTS, CURRENT EXPENSE, AND IMPROVEMENT OF CHURCH PROPERTY. Further reference to this proposition is superfluous.

As to the creation of a New Department for the conservation of the interests of Superannuates, Widows and other Conference Dependents, I have this observation to make; UNLESS THE MERE CREATION OF AN ADDITIONAL DEPARTMENT WILL SUBSTANTIALLY INCREASE COLLECTIONS FOR THERE PURPOSES AS WELL, THEN WE HAVE ANOTHER GENERAL OFFICER, WITH A GOVERNING BOARD TO MAINTAIN, WITHOUT ADDITIONAL REVENUE. Can we afford to INCREASE TAXATION? What RETURN CAN WE EXPECT FOR THE ADDED BURDEN?

In summing up this review I desire to remind these Memorialists that the Church HAS PROVIDED A DEFINITE, CAREFULLY WROUGHT-OUT PROGRAM for all those interests with which their communication to the Council of Bishops treats. Is it Education? There is EIGHT PERCENT of ALL DOLLAR MONEY; ALL of the EDUCATIONAL DAY MONEY; ALL MINISTERS' ANNUAL DUES, and ALL the CONFERENCE EDUCATIONAL ANNIVERSARY.

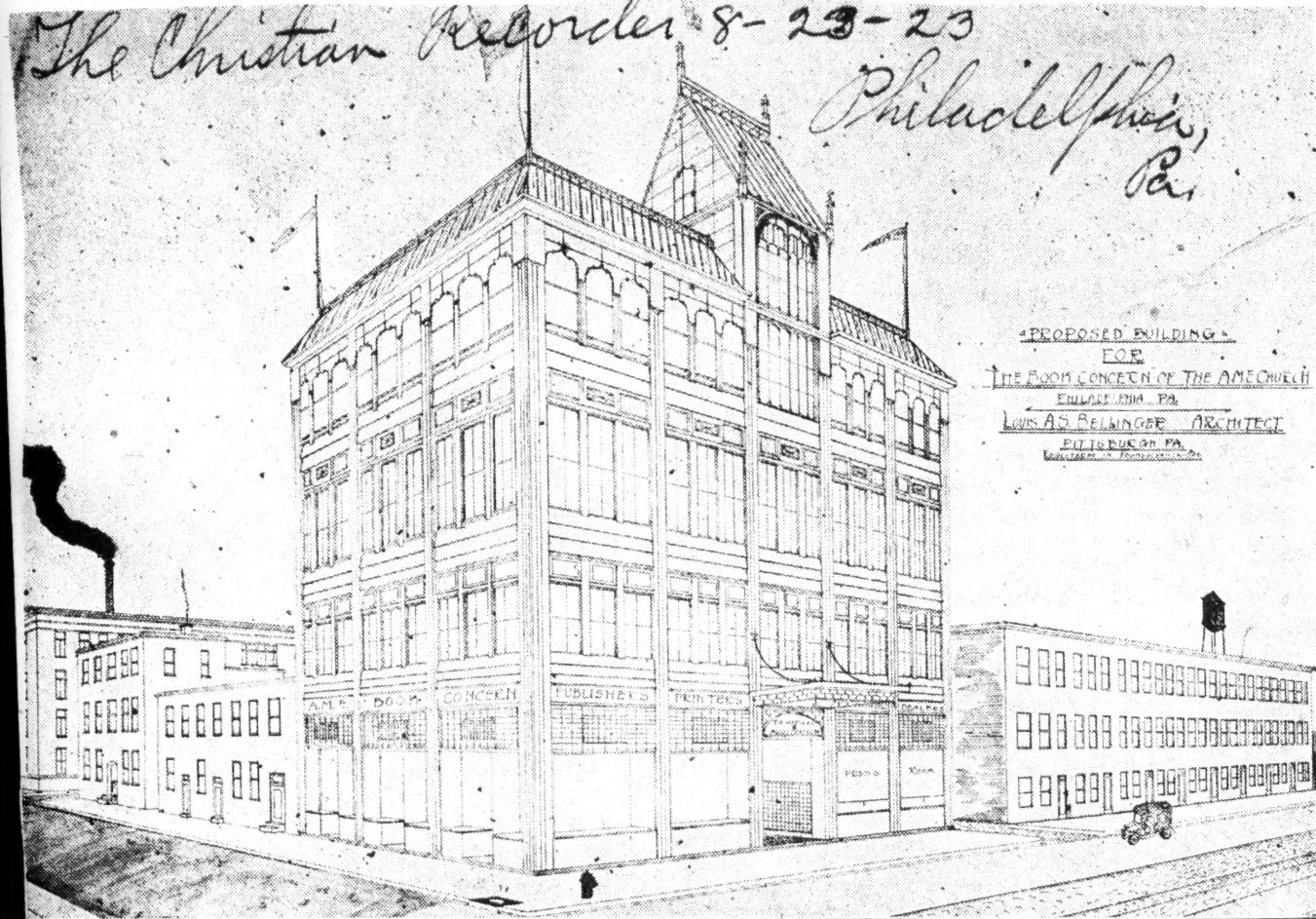
Is it HOME AND FOREIGN MISSIONS? FUNDS; WOMEN'S MITE MISSION There is ALL of the EASTER COLLECTIONS; PARENT H. and F. MISSION MONEY; WOMEN'S HOME AND FOREIGN MISSION MONEY; ALL SUNDAY SCHOOL MISSION MONEY; ALL MINISTERS' ANNUAL DUES, and ALL THE ANNUAL CONFERENCE MISSIONARY ANNIVERSARY COLLECTIONS. Add to this EIGHT PERCENT OF ALL DO R MONEY, and you have various stream contributing to this cause; and the SYSTEM by which these are made to function PLAINLY SET FORTH IN OUR BOOK OF DISCIPLINE. So that, in my judgment, a proper distribution of these moneys by faithful and competent officials, is all that is required to satisfy any reasonable expectation.

What this Memorial suggests as to providing PAID CONNECTIONAL EVANGELISTS, AND WORKERS AMONG OUR YOUNG PEOPLE, TO GET AND KEEP THEM IN THE CHURCH, WOULD BE A GOOD THING; PROVIDED IT COULD BE SHOWN THAT NO MISTAKE WERE POSSIBLE IN MAKING THESE SELECTIONS; AND THE RETURNS FOR MONEY THUS SPENT, WOULD BE LASTING. But My experience and observation has been that the LOCAL FORCES—Pastor, and Officials of Sunday Schools and Leagues, must be relied on for PERMANENT RESULTS in this particular field of operations. Certainly we cannot afford to make experiments while the present state of unrest exists among so large a number of our membership; and the thought of simply PROVIDING PLACES, WHICH MIGHT BE MADE SINECURES, must not be entertained.

Much more might be written in friendly criticism of that Memorial; but I forbear, under the assumption that the Connectional Council gave its approval without taking pains to study and analyze its contents—merely listening to its reading by committee, and giving a vote of approval too hastily.

For I have the highest of ministers present in that session they would have been as reluctant to accept and approve, and authorize the publication of a Memorial to the Bishops of our Church, so hastily written and ill-considered.

Church—1923.



Address of Bishops, A. M. E. Church

"It gives us great pleasure to recommend to the General Officers, Presiding Elders, Pastors, and our devoted laity the plans of the Rev. D. M. Baxter, Business Manager, to erect the Connectional Departmental Building in Philadelphia, Pennsylvania, for the African Methodist Episcopal Church, to house the Book Concern, Missionary Department, the Church Extension Society, and the A. M. E. Review.

"Bonds have been issued with our consent and no pains should be spared to maintain the sale of the same and the success of erecting said building."

"It is hoped that the clergy and our beloved laity throughout the length and breadth of the world will purchase these bonds and help in every honorable way to erect us a building in this city, where our Church was born, which will be commensurate with our standing, so that when the 150th or Sesqui-Centennial is celebrated in 1926, when other denominations and enterprises and city historical spots are being pointed out to visitors from all over the world, we can be able to point out something we have done for our church in a business way beside churches and schools in the same city of so many blessed memories.

"We are your servants,

B. F. LEE,
L. J. COPPIN,
H. B. PARKS,
J. S. FLIPPER,
J. ALBERT JOHNSON,
WM. H. HEARD,
JOHN HURST,
WM. D. CHAPPELLE,
JOSHUA H. JONES,

J. M. CONNER,
W. W. BECKETT,
I. N. ROSS,
WM. D. JOHNSON,
A. J. CAREY,
W. SAMPSON BROOKS,
W. T. VERNON,
W. A. FOUNTAIN,
Bishops of the A. M. E. Church."

BIG BETHEL'S APPEAL.

The members of Big Bethel church, which was before its recent destruction by fire one of the largest edifices in the south, with perhaps the largest membership of any colored church in America, are in the midst of an intensive campaign this week to raise in Atlanta \$50,000 required to complete the rebuilding.

This is a most worthy cause and it goes without saying that the white people of Atlanta and Georgia will contribute most liberally.

Big Bethel has been a factor for good in this community. Powerful in its influence, that influence has always been directed to the proper racial relationships, and to the making of the negro a good workman, a good citizen and a trustworthy individual in whatever worthwhile endeavor undertaken.

Big Bethel church is a historical landmark for Atlanta, and of the south. Organized during the days of slavery, it has taken an active part in every forward movement for the development of this city. Since the fire most of its activities had to cease for lack of rooming facilities; even immediate church services were greatly handicapped.

It was completed after thirty years of labor on the part of Big Bethel officers and congregation, involving the work of eight pastors, in October, 1922, under the leadership and direction of its present pastor, Dr. R. H. Singleton, who has served as pastor for seven years. The church had a seating capacity of approximately 1,500.

A fire of unknown origin on February 16 completely destroyed the church, save for the stone walls. The faith of the pastor in the appreciation of the citizenry of the services Bethel has rendered in the whole community stimulated him to launch a campaign to raise \$150,000 with the inadequate insurance with which to rebuild. The citizenry of Atlanta, white and colored, has been unanimous in its expression of commendation at the place that Big Bethel occupied in the city's civic and religious life, and many have been generous in their financial contributions.

AUG 16 1923

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DISSATISFACTION AT A. M. E. UNIVERSITY CREATES CHAOS AND UNDERCURRENT TRENDS TO A THOROUGH HOUSE CLEANING

The Pittsburgh American
**Pride of the Negro Methodists Engaging
Thought and Attention of Denomina-
tion — Connection Leans to Ira T.
Bryant, Reform Leader.** 8-24-23
Pittsburgh Pa.

(Pittsburgh American Special Correspondence)

COLUMBUS, Ohio, August 21.—Wilberforce University—pride of the A. M. E. Church, is engaging the thought and attention of the denomination and friends of Negro education throughout the country. Bishop Joshua Jones on account of his relation to the progress and future of the institution has become a center of interest. It is reported that he is afflicted with a serious attack of rheumatism incapacitating him for service in his assignment. Bishop I. H. Ross is being mentioned as the one preferred to preside over the conferences of Bishop Jones—also Bishop W. T.

Vernon whom it is said is the preference of Bishop Jones. Bishop Ross is favored by many members of the congregation and ministers who are inclined to prefer him as their presiding bishop. The presumption is that Bishop Jones has a preference for Bishop Vernon who is assigned to Africa, instead of Bishop Ross for whom many ministers and members of the connection would like to see succeed Bishop Jones if his poor health interrupts and finally ends his service.

The opinion is growing that Wilberforce needs a thorough cleaning out. A man is needed for the task. Many are dissatisfied with the influence exerted by Bishop Jones in the fortunes of the institutions. He is directly charged with the responsibility of the dismissal of Hallie Q. Brown whose career and service are entwined with the history of Wilberforce and whom large numbers of people concede to be an important factor in the past development of the institution. Other people have never been satisfied with the change which ended the career of President Scarborough as head of Wilberforce. No odium is attached to the president, Dr. Gregg. But he is looked upon as a candidate for the bishopric with the support of Bishop Jones who is charged with doing his utmost all the time to pave the way to the presidency for his son who is deficient as a platform man and therefore without the weight which should attach to the head of

an institution with the ambition of Wilberforce University.

Approach of A. M. E. General Conference

In view of the approaching A. M. E. General Conference, the situation at Wilberforce is being discussed as likely to have a great deal of bearing on the action of that body. Dr. J. A. Gregg, Wilberforce president, is a candidate for the bishopric. Other leading candidates are Dr. Reverdy C. Ransom, A. M. E. Review editor; Dr. J. C. Anderson, pastor of Bethel A. M. E. Church of Pittsburgh, and Dr. J. C. Caldwell, former secretary of the Allen Christian Endeavor League. Some think three bishops only should be elected; others five, and still others are firm in the conviction that the church already has enough bishops to perform its work and none should be elected at the next general conference of the church. The death of Dr. B. F. Watson has brought Prof. C. H. Johnson prominently to the foreground as a candidate for Secretary of Church Extension.

The controversy between Bishop Vernon, Beckett and Financial Secretary John R. Hawkins has intensified the interest of the church in needed reforms. There is an evident disposition on the part of a large majority to look upon Secretary Ira T. Bryant of the A. M. E. Sunday School Union, as the leader of reform movements in the church. It is a foregone con-

clusion that Bryant has the confidence of the great body of the membership of the A. M. E. Church, in a larger degree than perhaps any other leader. He is looked upon as a layman of unflinching courage in all matters of honor relating to the advancement of the A. M. E. Church as a Christian body. Those most interested in having conditions at Wilberforce thoroughly aired and cleaned up, are fondly hoping to see Bryant become interested in some way.

When Ira T. Bryant made his sweeping statement regarding Methodist bishops last year, a few were inclined to sympathize with the bishops. But those who knew the character and methods of Ira T. Bryant were the least disturbed. He is known as a man who speaks what he knows and is always sure of his ground before he makes one of his utterances which generally arouse the country and attract public attention. Bryant is bitterly opposed to corruption and dishonor in the church. He is the champion of the ministry against any form of tyrannical authority displayed by any bishop. And it was the consensus of opinion that Ira T. Bryant had some particular bishop in mind when he made the statement sent broadcast throughout the country. In consequence of his known character and undisputed honor; his defence of the ministry on all occasions, many of the delegates already chosen for the A. M. E. General Conference are expected to stand back of whatever program Ira T. Bryant follows in the next General Conference of the Church.

MIXON AND BRYANT CHOICE OF STATE

PRIMARY GOES ON RECORD FAVORING THE REELECTION OF IRA T. BRYANT AND ENDORSED W. H. MIXON FOR BISHOP

The Central Alabama Conference, of the A. M. E. church, closed its annual session in Selma, Alabama, Sunday, when the appointments to the various charges were read by Bishop Fountain. The meeting was well attended and delegates from every section of the State were present. In fact it was the last annual meeting of the A. M. E. people of the State of Alabama, for this year. And because of the coming General Conference which will convene in Louisville, Ky., delegates from most every conference were present and formed what is known as State Primary to decide upon measures and candidates. The two outstanding Ala-

bama candidates were Drs. W. H. Mixon, of Selma, Alabama, and H. N. Newsome, of Birmingham, Alabama. Mr. Ira T. Bryant, a prominent layman, and Secretary-Treasurer of the Sunday School Union of the A. M. E. Church, was unanimously chosen chairman of the meeting. In a little while the voting began, and Mr. Bryant presided with that dignity and parliamentary bearing known to citizens and statesmen. When the voting was over settling the question of Alabama's choice for Bishop, Dr. W. H. Mixon was the nominee by a large margin, and Dr. Newsome moved to make the endorsement unanimous. Thus Alabama's vote was placed to the support of Dr. W. H. Mixon for the bishopric of his denomination, and guaranteeing its support to him next May when the conference meets in Louisville. Dr. J. B. Carter, of Birmingham, Alabama, made the motion that the Honorable Ira T. Bryant be endorsed for re-election for the position that he now holds, and Dr. Allen be endorsed for the Southern Christian Recorder, and both individuals received the unanimous vote of the conference.

The meeting was interesting as well as spectacular, and it is believed the endorsements carried with them the sentiment of the State, and the men so named will receive unanimous support of the Alabama delegation. Dr. W. H. Mixon is a very happy man, and when seen by a representative of this publication he made substantially the following statement:

"We have had a wonderful year under Bishop Fountain, and I believe that the differences so apparent some months again have about banished. I have faith in the church, I have faith in my brethren, they have always stood by me. I am anxious to be of greater service to them, and I want to show my appreciation for the noble spirit they have exhibited in all these years of our association. We went into the primary as brethren and friends, we came out the same. I am now en route to Texas, and I will attend Bishop John's conference. We will be saying more in the future. Mr. Bryant, who was endorsed for re-election, said substantially the following:

"We are still moving on. Whatever might be said to the contrary there is light ahead. I have never seen in all of my life the growing independence and honesty that is being developed in the ranks of my race. This is their safety, and more concern should be given to the development of character, manhood and real Christian religion within our churches. Our success is marvelous and, yet, the possibilities of the great church have not been touched. We are wearying for

leadership conscientious, brave, true and unshaken. While the conference in Selma went on record for supporting a candidate for bishop, it is my opinion that the A. M. E. Church will not need any more bishops when they reach Louisville. They don't need any now. And I believe this to be the sentiment of our denomination. Its certainly the sentiment of Alabama, and other states I have visited.

Church - 1923

NEW ORLEANS LA STATES
JANUARY 28, 1923

COLORED BISHOPS ADVISE HEARERS

Members Of Conference Told Not To Unrace Themselves

The Louisiana conference which has been in session in the city since last Wednesday and will close Sunday night has brought to New Orleans some of the most noted colored ministers of the country, and has furnished an opportunity to study the progress made by the negro race in the past fifty years. In the session have been doctors, lawyers, editors, bankers, college presidents and professors, teachers business men and women and common laborers.

There were three bishops. Bishop J. S. Flipper, of Atlanta, Ga., who served a number of years as president of Morris Brown college, Atlanta, Ga., Bishop W. A. Fountain, of Atlanta, who was elevated to the bishopric from the presidency of Morris Brown University, and William Decker Johnson, of Plains, Ga., who is called the bishop of the common people.

These men have given some valuable information and advice to the members of their race. The Louisiana conference celebrated during the session its fifty-eighth anniversary—fifty-eight years of service striving to reach the un-reached, and make of the negro an intelligent law-abiding citizen—one who would be welcome in any community.

Able Addresses Made.

Strong men have delivered able addresses. In this number was the Rev. J. A. Lindsay, of Savannah, Ga., who served as dean of Turner Theological Seminary, Atlanta, Ga., a number of years training the ministers, and who delivered addresses each morning on the Bible, telling the men how to serve and how to study God's word. He has entrenched himself in the hearts of the ministers, until he is slated for the highest position in the gift of his church, the episcopacy.

The Rev. Charles E. Brooks, of New Orleans, presiding elder of the New Orleans district, and a leader among the ministers for many years, was another character in the conference, and the ministers of Louisiana have united to ask for his election to the position of missionary secretary.

Charles Stewart, of Chicago, gen-

eral missionary of the National Baptist convention, and a personal friend of the three bishops, delivered an address Friday noon, using as his text "Civilization Wants a Yoke." He said that this race could not wish the man until it realized that man was not color, not hair, not physical size or strength, but mind, soul, will. He said that the elephant had the size and strength, spoke of the power of the lion, the horse, but they did not possess mind—they did not think.

"When it comes to man, the question is not how long have you lived, but how well have you lived? Man's greatness depends on how much God he gets in him, and how well he thinks Godward. Tune your mind in harmony with God," he said "and be true to yourself. Do not seek to unrace yourself, but get closer to your race and put more thought into action."

There was a large amount of business transacted. Information was received from Ira T. Bryant, of Nashville, secretary of the Sunday School Union; John R. Hawkins, financial secretary, Washington, D. C., and D. M. Baxter, manager of A. M. E. Book Concern, Philadelphia.

Conference Clergy To Speak.

The pulpits of the city will be filled Sunday by conference appointees as follows:

St. Peter A. M. E. church—11 o'clock, W. A. Fountain, Jr.; 7:30, J. A. Lindsay.

St. James A. M. E. church—11 a. m., Bishop J. S. Flipper, 7:30, B. G. Dawson.

Wesley Chapel M. E. church—11 a. m., Charles Stewart; 7:30, A. Fountain.

Mt. Zion M. E. church—11, M. A. Fountain; 7:30, J. T. Wilkerson.

First street M. E. Church—11, R. H. Ward, 7:30, W. A. Fountain, Jr.

Payne Memorial A. M. E.—11, T. Wilkerson; 7:30, H. G. Johnson.

People's M. E. church—11, C. D. Hayden; 7:30, H. Walker.

Union Bethel A. M. E.—11, J. A. Ward; 7:30, R. H. Ward.

M. E. church—11, F. W. S.; 7:30, R. A. Barrow.

The Baptist church—7:30, Charles Stewart.

St. Paul A. M. E. church—11, J. Morant, 7:30, C. H. Harding.

Berean Presbyterian—11, H. Walker; 7:30, A. T. Ward.

St. Peter U. M. E.—7:30, J. K. Washington.

First Africa Baptist—11, G. F. Stinson.

Second F church—11, J. H. Martin; 7:30, D. Hayden.

ENDS SESSION IN NEW JERSEY

Asbury Park, N. J., May 12.—The New Jersey A. M. E. Conference ended its session here today after one of the most harmonious meetings in

its history.

The conference was presided over by Bishop W. H. Heard. The Dolmanic report was especially good, the conference averaging more than one dollar per member.

The sum reported being about \$9,000. The most interesting feature was the election of delegates to the conference of 1924 at Louisville, Ky.

The following were elected delegates: Rev. H. K. Spearman, Rev. J. F. Vanderhorst, Rev. C. T. Flipper, Rev. W. H. Hockster, Rev. H. W. Cummings, Rev. H. Thomas and Rev. J. G. Sturgis.

A. M. E. C. E. LEAGUES MEET IN SAVANNAH

Savannah, Ga., August 22.—(Special.)—The A. C. E. league and Sunday school delegates, A. M. E. Church of Georgia, convened in old St. Phillips church, Hull street, today. Large delegations came last night and today from every part of the state.

Drs. C. A. Wingfield and C. L. Williams are handling the program, directed by Bishop J. S. Flipper, head of the A. M. E. church in the state. Presiding Elder J. T. Wilkerson, of Athens district, was elected secretary-in-chief with five assistants.

The committees were appointed from the various annual conferences and presiding elder districts. The devotional exercises were conducted by Drs. R. H. Singleton, J. A. Lindsay and R. H. Ward. The exercises were interesting and included prayer for the president of the United States.

The mapped-out program will take the convention through Sunday night. A pageant will be carried out Thursday night by members of the convention, which portrays the progress of the negro race during the past fifty years.

Some of the best trained persons of the colored race are taking part—teachers, preachers, doctors and lawyers. Katherine D. Tillman wrote the first of the interesting stories concerning the negro and his progress under freedom.

Drs. J. A. Hadley, J. H. McFarlin, H. D. Canady, J. A. Lindsay, W. O. P. Sherman, Jr., W. J. Williams and L. A. Townsley were the floor leaders in the organization. A. M. Blossomgan, Lillian L. Beavers, B. L. Williams, Nellie Lindley and John H. Lewis are leading figures in the pageant.

Bishop Flipper requested Dean W. G. Alexander to hold the funeral of Professor C. Max Manning, on Thursday and bury him in Augusta Friday. Thousands of negroes are attending the convention.

A. M. E.

Herald

5-16-23

Post-Intelligencer

May 12

BRIEF HISTORY OF QUINN CHAPEL.

Quinn Chapel African Methodist Episcopal Church was organized in 1838 on Main street opposite the old Galt House, near Second street. A white man furnished the house. A church was started, the meetings being held upstairs where William Paul Quinn, the first colored bishop to visit Kentucky was arrested for holding meetings but was released on finding he had the proper papers for conducting meetings. Rev. David Smith was in the organization and Rev. Geo. W. Johnson, the first pastor. The church succeeded in leasing a lot on Green near Ninth street and built a frame church. Rev. Byrd Parker was at this time pastor. In 1848 they bought the ground for the church on Walnut street between Ninth and Tenth streets and with eight yoke of oxen the frame church was drawn from Ninth and Green to this site.

Services were conducted there and in 1850 a brick building was begun to be erected which was dedicated in 1854 by Bishop William Paul Quinn and Bishop Daniel A. Payne. The first officers of Quinn Chapel in 1838 were Charles Smith, Lawson Huffman, Robert Jackson, William Luckett. In 1847 among the officers were Rev. Levi Evans, Henry Cassins, Charles Bullock, Simon Fry. The first Sunday School was organized by Rev. William Revels in 1849 and Prof. W. H. Gibson was the first Superintendent. The present building on Chestnut street between Ninth and Tenth streets was bought during the pastorate of Rev. Noah W. Williams, being the 39th (1923).

Quinn Chapel will entertain the General Conference May, 1924.

ANOTHER A. M. E. SPLIT OCCURS WHEN J. R. HARVEY OF ST. MARY'S GOES OUT

Pittsburgh
Personal Ambitions Given As
the Cause Called
"Raid on St. Mary's" in
Chicago
10-5-'23.
(By The Associated Negro Press)

CHICAGO, Ill., Oct. 5.—Another schism in the ranks of the A. M. E. Church occurred this week when Rev. J. R. Harvey, pastor of St. Mary's Church, one of the important charges of the city, walked out of the organization, carrying a large percentage of the congregation with him, and announced his intention of establishing an independent community church to be called Cosmopolitan Center. More than 300 former St. Mary members attended the first meeting Tuesday night and arranged to hold their Sunday services in the Farren School Auditorium.

Defections Increase

The defection of the people of St. Mary's is the last of a series of splits from the A. M. E. body which is attracting the attention of students of religious progress. It is pointed out that the morale of the largest and most potent church organization of color in America is liable to suffer somewhat if they continue. The more striking examples are the First Independent of Los Angeles, Dr. Gregg, pastor, which deserted five years ago; then Metropolitan Community Center

of Chicago, Dr. W. D. Cook, pastor, a large and vigorous body whose separation from Mother Bethel Church was the cause of much local dissension and now St. Mary's.

Progressive Congregation

This congregation, housed in a beautiful new edifice has been considered one of the prize church organizations of the city. It had developed many innovations in religious life, buying a flat building, and supporting a church sick and accident insurance society. The pastor had attracted a strong personal following, and it is due to this fact, observers say, that he was able to lead so many staunch Methodists away from the fold.

Rev. Harvey gives as the reasons for his leaving the connection "sin in high places, one man rule, failure to promote on merit, and internal politics."

Personal Ambitions Cause

High authorities in the African Methodist Episcopal Church, however, are not in the least reticent in their condemnation of what they term "the raid on St. Mary's." "Men grow strong under the wing of our great church, become swollen with self-importance and selfish personal gain. That is the motive power behind these spurious organizations with their attendant financial burdens which the misguided membership has to pay," said one high ecclesiastical official here today. "The sacred obligation taken by pastors, deacons, and officers are cast to the effort to emulate the

cess which one or two independent churches have had. If there are wrongs within and we are not perfect, then the rectification should be made within. More constructive work by the present organization and not more churches is needed." This same official charged that Rev. Harvey had tried to dominate the local conference and withdrew in pique when he failed of election as a delegate to the general conference to be held in Louisville next May. In other cases it is pointed out that pastors having attractive berths and having served their five years, have refused other appointments.

In the meantime, the former parishoners of St. Mary's have cut the ties behind and launched into the new experiment, using Methodist form of service.

Let Us Help 'Big Bethel'

ATLANTA ought to respond—generously, willingly and promptly to the appeal of "Big Bethel" Church for financial help sufficient to get the property in proper physical shape for worship.

The burning of "Big Bethel" was a genuine tragedy to the colored people of this community. It required many years of patient and loyal sacrifice and labor to build it. The little savings of thousands of our colored people went into it. It served a fine and useful purpose in this community; it was a genuine credit to the colored people.

When fire wiped "Big Bethel" out, it left the congregation pathetically destitute, indeed!

If the present appeal for \$50,000 is responded to, "Big Bethel" can get back into good shape.

The Georgian believes it is the duty—and should be the pleasure—of the white people of this community to lend a hand here. The colored people are doing their part; but it will be a hard matter for them if they are left to work out the problem alone. They are entitled to encouragement.

This "Big Bethel" congregation works steadily and conscientiously for the progress and uplift of the colored people—and thus to the general betterment and improvement of the entire community. It is a valuable asset, of a material sort—over and beyond its spiritual aspect—to ALL of our people, regardless of color.

The Atlanta Georgian bespeaks for the congregation of "Big Bethel" the hearty co-operation and help of the white people of this community. The Georgian believes "Big Bethel's" appeal will not be made in vain.

DELEGATES

ELECTED AT THE A. M. E. CONFERENCE

Eleven delegates to the General Conference were elected at the A. M. E. Conference, Bishop Flipper presiding, at Blakeley, Ga. They are Rev. J. I. Stringer, Rev. H. E. Davis, Rev. J. T. Barr, Rev. F. M. Johnston, Rev. J. H. Bryant, Rev. W. B. Lawrence, Rev. John Cooper, Rev. J. B. Lofton, Rev. C. C. Crouch, Rev. H. J. Peoples, Rev. J. W. Dennis.

The missionary mass meeting was very interesting and was presided over by Drs. J. A. Lindsay, R. H. Singleton, Big Bethel Church, Atlanta; J. H. Hall, Macon were the speakers. The house was packed.

The Conference evangelistic singer was presented to a larger number of people.

The educational mass meeting was held at night. The speakers were the heads of Morris Brown University, Payne College and Turner Theological Seminary.

Saturday night there was a mass meeting at which the mayor of Blakeley, John J. B. Jones, Frank Melton and T. B. McDowell, prominent white citizens, spoke.

Sunday morning was given to Sunday school work and preaching by Bishop Flipper at 11 o'clock.

The Americus Conference opened at Dublin Wednesday with a large attendance. Bishop Flipper was much at himself. The Conference will elect a full quota of delegates.

After the regular routine of business the pastors read reports of their

various charges which showed in many communities half of the membership has migrated to other parts of the country. The W. H. & F. M. society reported, through its president, secretary and treasurer, work to aid poor preachers and mission churches. Eighteen pastors' reports show they have received less than \$200 for pastor and wife, with four and six children in family, for support during the year.

The Atlanta Annual Conference will soon be held at Allen Temple, where nine delegates are to be elected, which is looked to with much interest. Among those who have been mentioned are as follows:

Rev. R. H. Singleton, pastor of Big Bethel and the state administration candidate for the Bishopric, who his friends want to lead the delegation; Revs. R. H. Ward, J. H. Duncan, C. G. Gray, W. J. Williams, C. R. Gardner, and M. Roberts.

Among the pastors of the Atlanta church who the ministers think should have preference in the election and have been mentioned among the Presiding Elders are Revs. McFarlin, H. D. Canady, John Harman and others. It is talked among the Atlanta ministers that the pastors of prominent churches are to be elected first, and given choice in the election of the nine delegates from the Atlanta and other conferences.

Church—1923.

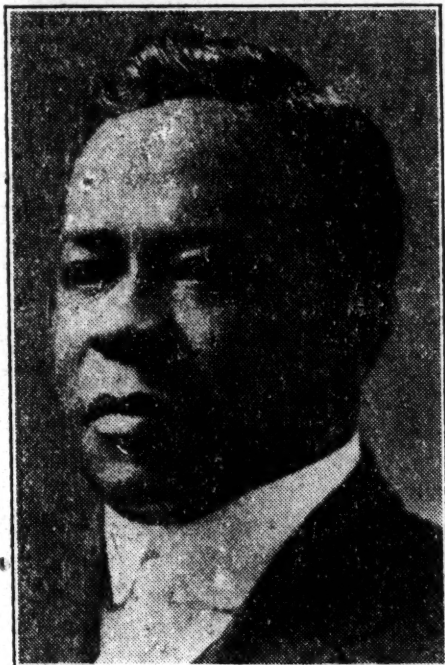
Presbyterian.

NEGRO PRESBYTERIANS ATTEND GENERAL ASSEMBLY

OUR NEGRO PRESBYTERIANS.



DR. A. B. MCCOY.



DR. JNO. W. LEE.



DR. W. H. FRANKLIN.

The one hundredth and thirty-fifth session of the Presbyterian General Assembly in the city of New York, which convenes in our city this week, brings among the other thousands of Christian workers, a group of forty trained, consecrated and distinguished Negroes, as pastors, educators and field secretaries. Sixteen Presbyteries of four Synods are represented as are several Synodical missionary societies.

Among the Negro Presbyterian leaders attending the National meeting here are Dr. John W. Lee, field missionary for the Northern States; Dr. W. H. Franklin, president of Swift Memorial College, Rogersville, Tenn.; Dr. A. B. McCoy, of Atlanta, Ga.,

Sunday School Secretary for the South; Dr. H. L. McCrory, president of Johnson C. Smith University, Charlotte, N. C.; Dr. J. A. Savage, president of Albion Academy, Frankton, N. C.; Dr. H. M. Stinson, president of Cotton Plant Academy, Cotton Plant, Ark.; Dr. L. B. Ellerson, of Newark, N. J.; Dr. F. M. Hyder, of New York City; Dr. Wm. A. Bird, of Jersey City, N. J.; Dr. Charles H. Trusty, Pittsburgh, Pa., and Dr. G. A. Brabham, Philadelphia, Pa.

A feature of the week's program will be the mass meeting, Monday evening, at Tomlinson Hall, under the auspices of the Board of Missions for Freedom. At that time, several of the Negro delegates will speak. A

quintet from the Johnson C. Smith University will sing at the principal sessions.

The Senate Avenue Presbyterian church, the Rev. Charles B. Dusenbury, pastor, with other citizens of Indianapolis, will tender the delegates a reception Saturday evening, at the Phyllis Wheatley Branch of the Y. W. C. A.

Delegates will fill the pulpits of several of the Negro churches, Sunday. At the Senate Avenue Presbyterian church, three services will be held. In addition to the usual services morning and evening, a missionary mass meeting will be held at 3:00 o'clock in the afternoon. The program will consist of addresses from delegates and representatives of local churches.

The Revs. Charles H. Trust, of Philadelphia, Pa., and Wm. Al Bird, of Jersey City, N. J., backed by the other Negro Commissioners to the 135th General Assembly of Presbyterians, did themselves much credit in presenting a recommendation providing for Negro representatives on the various administrative boards of the church. The recommendation was defeated and a substitute providing for racial group representation in the church boards "as soon as possible and as far as may be expedient," adopted.

The original request was altogether reasonable and right and should have been granted. Indeed, there are no tenable grounds, democratic or Christian, for the denial. The Negro Presbyterians are not numerous as compared to some other fellowships, but are above the average in intelligence and culture. At all events, they are a part of the church and therefore entitled to the privileges as well as the responsibilities of a great brotherhood. Proportionate representation from top to bottom is the least that any self-respecting group dare demand these days. Taxation without representation is still tyranny.

The vote of Commissioner William Jennings Bryan, of Florida, was against Negro representation in the boards of his church. The more one sees of this eloquent demagogue in politics and religion, the more one likes the honest sinner. For shame! Mr. Bryan has been styled the Great Commoner, the champion of democracy, the layman preacher, the defender of Bible orthodoxy, the statesman of ideals and what not. It was only a short time ago that Mr. Bryan moved South and set forth his belief in white supremacy and the Southern viewpoint on the American Negro. Doubtless we shall have from him the usual output of cant about Christianity, the Bible, democracy and American ideals at so much per line. He is running as usual true to form.

Presbyterians Let Negroes on Board

Assembly Kills Compulsory Representation, but Permits Place for All Races When 'Expedient.'

may be deemed expedient.

INDIANAPOLIS, May 21 (Associated Press).—Reorganization of the boards of agencies of the Presbyterians of the United States of America was completed to-day with the elimination of twelve of the sixteen existing bodies. Hereafter the work of the church will be concentrated in four main divisions, the Board of Foreign Missions, Board of National Missions, Board of Christian Education and the Board of Ministerial Relief.

As a result of the elimination of twelve commissions next year's assembly will be shortened from eight days to seven; standing committees will be reduced from eighteen to twelve, but the membership of the committees will be raised from forty to seventy-two.

Limits on Negro Victory.

Negro members of the church won a victory in principle, when the assembly went on record to say that racial groups should be represented on the four boards as soon as possible, and as far as it

This permissive rather than mandatory, was adopted as a substitute after the assembly had defeated a proposal by the Rev. William A. Byrd, a negro minister from Jersey City, that two of the seventy-two board members should be negroes. The substitute, as passed, will permit addition of Japanese, Indians or any other racial groups, as well as negroes, if the church so desires.

The report of the Department of Church Cooperation and Union, providing for the carrying on of a movement toward union of the seven principal Presbyterian churches was accepted.

Other action taken to-day included creation of a committee to conduct the campaign for a \$15,000,000 addition to the endowment fund of the board of ministerial relief and sustentation. Will H. Hays is slated for the chairmanship of this drive.

Big Day for Bryan.

William Jennings Bryan is expected to be the center of interest of tomorrow's session. At 9 o'clock in the morning the committee on bills and overtures is expected to present its report on the doctrines preached by the Rev. Harry Emerson Fosdick in the pulpit of the First Presbyterian Church of New York. Mr. Bryan, as a leader of

the fundamentalists, who insist on a literal interpretation of the Bible, and particularly the doctrine of the virgin birth of Christ, is looked to lead the demand for a clear cut denunciation of liberalism and rationalism in the pulpit.

At 10 o'clock the committee on temperance and moral welfare will report. Mr. Bryan has ready for presentation his resolution asking that every minister, church officer, church member and the presidents, faculty members and students of the fifty-seven Presbyterian schools, colleges and seminaries sign a pledge of total abstinence from the use of intoxicating liquor for beverage purposes.

At noon Mr. Bryan will lead the daily devotional services. He is not on the program for the first fifteen minutes of the afternoon session, but at 2:45 the committee on education, of which he is a member, will present its report. He is understood to have ready a minority report asking the assembly to prohibit the teaching of the Darwinian theory of evolution in the Presbyterian schools and demanding that every Presbyterian professor and teacher sign a statement renouncing belief in any hypothesis of the evolutionary descent of man and affirming their acceptance of the doctrine of the virgin birth of Christ.

PRESBYTERIANS CUT 16 BOARDS TO FOUR

Assembly Completes Reorganization of Church Agencies
Decided On Last Year.

OPENS DOORS TO NEGROES

Support for the Organic Union of
All Protestant Denominations
Pledged by Commissioners.

Special to The New York Times.
INDIANAPOLIS, May 21.—The General Assembly of the Presbyterian Church completed this evening the consolidation of the sixteen boards and agencies of the church into four major boards—the Board of Christian Education, the Board of National Missions, the Board of Christian Education and the Board of Ministerial Relief and Sustentation. This merger was ordered by the assembly at its session in 1922.

The report was presented today by the Rev. Dr. John Timothy Stone, Chicago, Chairman of the Special Committee on Consolidation, and by the Rev. Dr. Frederick W. Hinitt of Indiana, Pa., secretary of the committee.

One of the marked changes is that women now are on each board—fifteen each on the Board of Foreign Missions and the Board of National Missions, twelve on the Board of Education, and three on the Board of Sustentation.

The assembly adopted the report with only two important changes. Because

of opposition from the floor Dr. Stone withdrew a resolution he had presented as part of his report which recommended that at the age of seventy all Secretaries, Treasurers and other salaried employees of the boards should be retired, "on a suitable allowance for life."

May Appoint Negroes to Boards.

The other change was the adoption of the following resolution to permit the appointment of negroes on the church boards:

"Resolved, that it is the sense of this assembly that racial groups be given representation on the boards of the church as soon as possible and as far as may be expedient."

The Rev. Charles H. Trust, a negro, of Pittsburgh, asked that the number of members in the four boards be increased and that two negroes be named on the Board of National Missions and one negro on each of the other boards. The resolution adopted was a substitute for Mr. Trust's proposal.

Will H. Hays, head of the motion picture industry in the United States, was one of a group of prominent laymen recommended today by the Committee on Relief and Sustentation of the Presbyterian General Assembly to serve as a committee to raise additional endowment for the pensioning of aged Presbyterian ministers and widows and minor orphans of ministers. The goal of the committee will be \$15,000,000.

The other laymen named were Robert Lansing, formerly Secretary of State; Richard M. Mellon of Pittsburgh, Senator William B. McKinney of Illinois, Nathan G. Moore of Chicago, John Willis Baer of Pasadena, Cal.; A. P. Whitford of Buffalo, N. Y., and E. J. Cooper of Minneapolis.

The Assembly laid aside its business for a time this morning and engaged in prayer in behalf of the prisoners now held in captivity and threatened with death by Chinese bandits. The leader was Robert E. Speer of New York, President of the Federal Council of Churches of Christ in America.

Addressed by Catholic Priest.

The Assembly had an unusual experience this afternoon, when, for the first time in its 135 years, a Roman Catholic priest appeared before it and made an address. He was the Rev. Father William P. O'Connor of Cincinnati, National Chaplain of the American Legion, who spoke in the interest of the Legion. He declared the American Legion was "the greatest leveler of the American people" and dwelt upon the debt Americans owed to the men who fought in France.

Following a report for the Department on Church Co-operation an Union by the Rev. Dr. J. Ross Stevenson, President of Princeton Theological Seminary, the Assembly voted its continued interest in and desire for the organic union of all Protestant denominations in America and pledged "its heartiest co-operation in any effort toward the visible unity of the body of Christ."

Dr. Stevenson introduced the Right Rev. Boyd Vincent, Bishop of the Episcopal Diocese of Southern Ohio, who represented Bishop Charles H. Brent of Buffalo, Chairman of the commission to arrange for a world's conference of faith and order to be held in Washington, probably two years from now. He told of the work done by the Episcopal Commission, saying that so far only the Roman Catholic Church had refused to take part in the Washington meeting.

Dr. Speer, as President of the Federal Council of Churches, urged continued support of that organization by the

assembly.
A report of the General Council of the Presbyterian and Reformed Churches in America was presented by the Rev. Dr. George Alexandre, pastor of the First Church, New York.

Bryan to Be Heard Today.

INDIANAPOLIS, May 21 (Associated Press).—William Jennings Bryan is expected to be the centre of interest of tomorrow's session of the Presbyterian General Assembly. The committee on bills and overtures is scheduled to present in the morning its report on the overtures attacking the doctrines preached by the Rev. Harry Emerson Fosdick in the pulpit of the First Presbyterian Church of New York. Mr. Bryan, as a leader of the fundamentalists, who insist on a literal interpretation of the Bible, and particularly the doctrine of the virgin birth of Christ, is expected to lead the demand for a clear-cut denunciation of liberalism and rationalism in the pulpit.

Later in the day the Committee on Temperance and Moral Welfare is to report. Mr. Bryan has ready for presentation a resolution asking that every minister, church officer, church member and the presidents, faculty members and students of the fifty-seven Presbyterian schools, colleges and seminaries sign a pledge of total abstinence from the use of intoxicating liquor for beverage purposes.

In the afternoon the Committee of Education, of which Mr. Bryan is a member, will present its report. Mr. Bryan is understood to have ready a minority report asking the Assembly to prohibit the teaching of the Darwinian theory of evolution in the Presbyterian schools, and demanding that every Presbyterian professor and teacher sign a statement renouncing belief in any hypothesis of the evolutionary descent of man and affirming acceptance of the doctrine of the virgin birth of Christ.

ARKANSAS NEGRO MINISTER TO OCCUPY CANADIAN PULPIT

The Mosaic Guide
8-11 (By The A. N. P.)
Toronto, Can., Aug.—Rev. Joseph T. Hill, M. A., D. D., of Hot Springs, Ark., one of the greatest orators of the Race, will occupy the pulpit of the fashionable Knox Presbyterian Church of this city during the entire month of August.

Dr. Hill is widely known in Canada, having supplied the pulpits of the leading churches of Medicine Hat, Moose Jaw, and Winnipeg for four successive seasons.

On his former visit to Toronto, it was necessary that the police-reserves be called to close the doors of Knox Church an hour before the advertised time of service. It was also on that occasion that Dr. Hill so electrified his vast audience that the church walls resounded with the hallelujahs, and amens of the staid presbyterians —R. B. E.

NEGRO YOUNG PEOPLE OPEN CONFERENCE HERE

Delegates From Virginia and
North Carolina Attending the
Meeting for Leadership.

A conference of young people from North Carolina and Virginia sponsored by the Presbyterian church, U. S. A., (negro), opened at the Johnson C. Smith university last night and will continue through next Sunday. Rev. G. P. Watkins, of Martinsville, Va., president of the conference delivered the opening address and the director gave instructions to the delegates.

Registration of delegates occurred during the day. The Presbyterian church is conducting a number of summer conferences among its young people in various parts of the country. These conferences are for the purpose of training leaders in the work of the church, the young people being taught how to become efficient church officers, leaders in Sunday school work and in vacation Bible schools, young people's societies and missionary societies.

Four conferences are held, at Hot Springs, Tenn.; Augusta, Ga.; Arkadelphia, Ark.; and Charlotte, N. C. Rev. A. B. McCoy, D. D., of Atlanta, is director.

Rev. F. C. Shirley, of Charlotte, is dean and Dr. Thomas A. Long, of the university, is secretary of the local conference. Each day's program is planned upon the basis of devotion, inspiration, instruction and recreation. The daily program follows:

7:00-7:30—Breakfast.
7:30-8:00—Morning prayers, Rev. J. J. Wilson, D. D.
8:00-8:30—Study period.
8:30-9:20—Devotional Bible study, Rev. George C. Shaw, D. D.; cradle roll, beginners and primary methods, Mae V. Fortune; Sunday school organization and management, Prof. J. D. Martin; stewardship, Rev. C. J. Baker, D. D.; advanced teacher training ("the pupil"), Rev. F. C. Shirley; young people's methods, Rev. Louis E. Black.

9:20-10:10—Bible study: Acts, Rev. Charles H. Shute, D. D.; teacher training course, Rev. Jesse B. Barber; junior methods, Mae V. Fortune; missionary society methods, S. J. H. Dillard, M. P.; religious drama and pageantry, Maud Kinniburgh; church program of religious education, M. Sommerndike.

10:10-10:25—Recess.
10:25-10:55—Assembly, "How We Got Our Bible," J. M. Sommerndike.
10:55-11:45—Vacation Bible school methods, Janie Wallace; the Presbyterian church, J. M. Sommerndike; missionary methods in Sunday school and young people's work, Maud Kinniburgh; mission study, "Trend of the Races," Rev. A. B. McCoy, D. D.; boys' work, Rev. L. E. Black.

11:45-12:15—Platform addresses: Tuesday, Jesus the Master Teacher, Rev. Yorke Jones, D. D.; Wednesday, choosing a life work, Rev. C. A. Ward; Thursday, the Christian as a soul winner, Rev. W. E. Carr, D. D.; Friday, the Christian as a missionary, Rev. A. W. Foster, Ph. D.; Saturday, convention week impressions, Rev. G. P. Watkins.

12:30-1:30—Dinner.
1:30-3:00—Rest and study; business sessions of the convention to be held at this period on Wednesday and Friday; Alumni association on Thursday.

3:00-5:00—Games and athletics, etc., Rev. Louis E. Black and Mr. J. Dwight Martin.

6:00-7:00—Supper.
7:00-7:30—Vespers, Rev. L. B. West.

8:00-9:15—Popular meetings: Monday, president's address and instructions to delegates, Rev. G. P. Watkins; Tuesday, "Race Relations," Rev. Z. A. Dockery, D. D.; Wednesday, "The Place of Young People in the Life and Work of the Church," Rev. A. H. George; Friday, music and pageant, Prof. T. A. Long, Ph. D.; and Maud Kinniburgh; Saturday, moving pictures; address on "Influence of Moving Pictures," Mrs. H. L. McCrorey and Rev. A. B. McCoy, D. D.

Sunday.
9:00-10:15—Sunday school, conducted by Rev. F. C. Shirley.
10:30-12:00—Worship and sermon, Rev. J. A. Bonner, D. D.

8:00—Consecration and communion, Rev. G. P. Watkins and Rev. F. C. Shirley.

Church—1923.

NEGROES HOLD CHURCH MEET

AUG 28 1923

Young People of Negro Presbyterians Are in Session at Biddle.

An address by Rev. Dr. Yorke Jones, on "Jesus, the Master Teacher," featured the Tuesday morning session of the conference of the young people of North Carolina and Virginia which is being held at the Johnston C. Smith (Biddle) university under the direction of the Presbyterian church, U. S. A. The conference opened Monday night and will continue through Sunday.

The opening address of the conference was delivered Monday night by Rev. G. P. Watkins, president, and instructions to the delegates by the director, Rev. A. B. McCoy, D. D., of Atlanta, followed. The negro Presbyterian church, U. S. A., is conducting summer conferences among its young people in various sections of the country. The conferences are for the purpose of training leaders in the work of the church and its various auxiliaries, including Sunday schools, young people's societies, Bible schools, etc. D. D.

Charlotte is one of a group of four cities of the South in which conferences of this nature are held. Other places are Augusta, Ga.; Philadelphia, Ark., and Rogersville, Tenn. Rev. F. C. Shirley, of Charlotte, is dean of the conference and Dr. Thomas A. Long, of the Johnston C. Smith university, is secretary. The plan of the convention calls for daily periods of devotion, inspiration, instruction and recreation.

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10:30-12:00—Worship and sermon, Rev. J. A. Bonner, D. D.
8:00—Consecration and communion, Rev. G. P. Watkins and Rev. C. C. Shirley.

There has been a very warm discussion in the Presbyterian Church over the question of "Liberalism" and "Fundamentalism" in theology. The question was brought to a head by the Philadelphia Presbyterians which objected to the preaching of Dr. Fosdick in a Presbyterian Church in New York. At the last General Assembly in Indianapolis a majority report favored the liberals point of view, while the minority report favored the "Fundamentalists." It seems that the colored members voted largely for the majority report. This has been an occasion for comment for at least two Presbyterian newspapers. We are publishing herewith the article from the Herald and Presbyter, which quotes the Presbyterian Standard. It is as

follows:

WHY THE COLORED VOTE.

"It was a surprise to many at the General Assembly at Indianapolis that so many of the colored commissioners should have voted for the majority report on the Philadelphia overture, which was indorsed and worked for by the liberal element. It was unlooked for, that so many of these colored men should fail to stand for conservatism. They must have been deceived and misled in some way. The Presbyterian Standard, in attempting to understand and explain it, says that it must have come from their reverence for "learning," and the loud claims of the liberals to be the exponents of "scholarship." They heard the opponents of the Philadelphia overture "claim intellectual superiority over the conservatives," and they thought it was true, and "decided to line up with the intellectuals." Some other uninformed and impressionable people are thus affected. The Standard advises: "If our conservative brethren wish the aid of the colored commissioners they must lay aside their modest demeanor and blow their own horn more loudly." This may be a word to the wise."

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"Numbered among our population are some 12,000,000 colored people. Under our Constitution their rights are just as sacred as those of any other citizen. It is both a public and a private duty to protect those rights.

"The Congress ought to exercise all its powers of prevention and punishment against the hideous crime of lynching, of which the Negroes are by no means the sole sufferers, but for which they furnish a majority of the victims.

The interesting part of this article is the insinuation that the colored men did not understand the question, but were merely overcrowded by those who advertised most their intellectual superiority; and it suggests that "if we want the colored vote, we must make more noise as that is the thing which attracts the colored vote." One of the leading colored Presbyterian ministers of our city commenting upon this said "evidently the Herald and Presbyter and The Standard do not understand the colored ministry and its own ability to think out questions for itself. They are still laboring under the wrong impression that these colored men are wards and not independent thinking individuals, and they are a little peeved because the Negro contingent did not vote for the

so called "Fundamental" views. It may be that these Negro representatives were "intellectually superior."